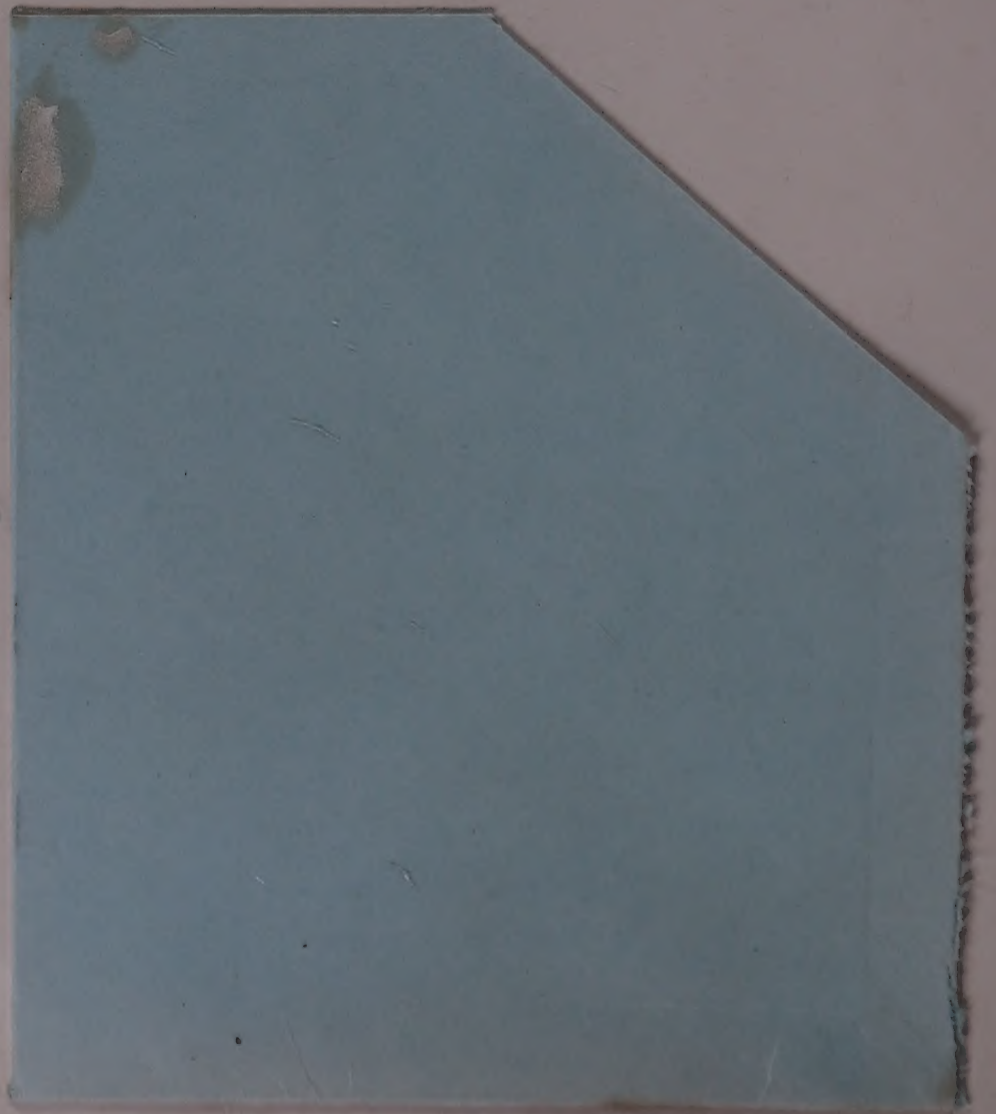


**AYURVEDIC PRINCIPLES  
OF  
FOOD AND NUTRITION**

**PART II**

a publication of  
**Lok Swasthya Parampara  
Samvardhan Samithi**

02333



COMMUNITY HEALTH CELL

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# **AYURVEDIC PRINCIPLES OF FOOD AND NUTRITION**

## **PART II**

*by*

**V.M. Nanal and R.M. Nanal**

*Edited by*

**M. Radhika and A.V. Balasubramanian**

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## CONTENTS

Editor's Preface

About LSPSS

Authors' Preface

How to Use this Book

Tables of Nutritional Values 1

Appendix I Derivation of Technical Terms 30

Appendix II Glossaries of Technical Terms 35

Appendix III The Source Material for this Book 47

Index 55

## What is LSPSS?

The *Lok Swaasthya Parampara Samvardhan Samithi* (LSPSS) is an All India network of individuals, groups and organisations committed to the cause of revitalization of the Indigenous Systems of Health Care and the widespread folk health traditions that exist throughout the country. The major objective of the *Samithi* is to work for the reconstruction of '*Lok Swaasthya Paramparaas*' (Local Health Traditions) and in this process to revitalise the traditional self-reliant model of primary health care existing in the Indian Society.

### Background

It is a well-known fact that throughout our country there exist numerous Folk traditions of local health care in tribal, as well as other areas. Many of these traditions are validated when evaluated in the light of the Indian Health Systems - such as *Ayurveda*, *Siddha* and *Unani* systems. The carriers of these traditions are the millions of local village healers, midwives, housewives etc. These traditional practices deal with a number of basic health techniques like treatment of common ailments and home remedies. In some communities there also exist special traditions like bone setting, *visha chikitsa*, treatment for certain chronic ailments, diagnostic methods such as *naadi pariksha* etc.

It is a fact that inspite of their great potential the *Paramparaas* are today in a weakened state. It is however, our conviction that a revitalization of these traditions can be brought about by encouraging an interaction of these traditions with the organised Indian Systems of Health, i.e., *Ayurveda*, *Siddha*, *Unani* etc. Because of the symbiotic relationship between these indigenous sciences and the *Lok Swaasthya Paramparaas*, such an interaction would lead, on the one hand to the strengthening of the *Lok Swaasthya Paramparaas* and on the other hand would breathe more life into the theories of these systems which need to reestablish their contact with the larger Indian Society. It is with this understanding that the LSPSS was formed as a network, in December 1985, when over 30 organisations and many individuals from all over the country met at the Kashele Village of Maharashtra to share their experiences.

### Objectives of the *Samithi*

- \* Undertake surveys and documentation of the *Lok Swaasthya Paramparaas* in the country
- \* Create centres for training, research and documentation
- \* Institute fellowships, study/travel grants for folk practitioners
- \* Establish an active network of Indigenous Health scientists and other individuals and groups who can contribute to the *Samvardhan* work

- \* Conduct and encourage policy studies and on its basis, make recommendations to all concerned and work towards their implementation
- \* To establish medicinal gardens, forests, nurseries and promote the same in collaboration with individuals, institutions, local bodies etc
- \* Design, disseminate and promote the preparation of science education materials on indigenous health sciences inclusive of *Lok Swaasthya Paramparaas* and to work for the incorporation of such materials in the curricula of schools, colleges and any other educational processes
- \* To organise conventions, exhibitons, workshops, etc. to highlight exchange, inform, and evaluate work in this field.

The LSPSS has a large number of groups affiliated to it. These groups are institutions/organisations engaged in manifold activities working in various parts of the country. Some are specifically working on *Lok Swaasthya Paramparaas* and Indigenous systems of Health Care. The LSPSS wishes to eventually establish a network of independent, yet interlinked groups throughout the country. There are several activities undertaken individually by the LSPSS field groups. Besides there are activities which are co-ordinated at a national level.

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## EDITOR'S PREFACE

This is the sixth of the series of monographs being produced by our *Samithi* on themes relating to *Lok Swaasthya Paramparaas*. This monograph is the second part of the title - "Ayurvedic Principles of Food and Nutrition". The first part of this title giving the readers an introduction and overview of this area was published in February 1990.

This monograph which is the second part, comprises basically of tables which describe the properties of various food substances based on *Ayurvedic* parameters. The foods have been clasified according to the *Ayurvedic* method into various *vargas*. Also provided are a set of glossaries in Appendix II to help the reader with the technical language of *Ayurveda*. Each *Ayurvedic* term has a rigorous definition which carries various connotations and Appendix I has provided the derivations for some of these terms. Appendix III provides an overview of the *Ayurvedic Nigantus* which form the basic source material for these tables. Also provided is an index using which the reader can get the serial number of the entry for any food stuff in these tables knowing its common name or Latin name or Sanskrit name.

This monograph had its origin in a set of tables that were circulated in December 1986 by Vaidya Ramesh M.Nanal when the LSPSS had conducted a week long workshop on - "The *Ayurvedic* Science of Nutrition". Since then these tables have been expanded and revised considerably based on comments obtained from a variety of readers. The *Samithi* grateful to Vd.Vilas M Nanal and Vd.Ramesh M Nanal for sparing a lot of time and effort required to see this monograph to press in its present form. We also wish to acknowledge the help of the following four young *Vaidyas* in the compilation and verification of the data provided in these tables - Miss Meena Pardeshi, Miss Manjusha Desai, Miss Sangita Borgave and Mr Dhanesh Dedge.

Finally we also thank Miss R. Rama, Miss. S. Jeyalakshmi and Mr.S.Sridhar for typing the drafts of the manuscripts and the computer work.

Madras  
October 1991.

A.V.Balasubramanian  
Editor

## Authors' Preface

*Vakrathunda mahaakaaya suryakoti samaprabha  
Nirvignam kurume deva sarva kaaryeshu sarvada*

In line with our traditional culture and practice, we are starting this preface with an invocation to our *Ishta Devatha* (namely Lord *Vigneshvara*). This is not just a preface but also an introduction and a note on how to actually use these tables. The volumes of this monograph series which are already available to the readers would give the background and objectives of LSPSS (*Lok Swasthya Parampara Samvardhan Samithi*). This is a Part II of the Second Title (namely "Ayurvedic Principles of Food and Nutrition").

In Part I the topics covered are - *dravya guna shastra*, *aahaara*, basic principles of digestion, *agni*, *prakruthi*, *rithu*, *aaharavidhi*, *pathya apathya* and some special topics. There is a glossary of technical terms, a note on *rasas*, *gunas* and *nighantus* as appendices as well as references. After this part on basic concepts it is very apt to have a section which would help us in our day to day life, but before that, one should be clear about the subject or *shastra* which provides the link between the basic concepts and the actual practical use. The technical terms used should be well understood. While knowledge of language is obtained through grammar, etymology etc., knowledge of technical language and terminology is obtained by *Tantrayuktis* that are used in the *shastric* texts. *Bhaasha* and *Paribhaasha* namely language and technical language are complementary to each other.

### Contents of this Volume

In this volume an attempt has been made to understand the effects of the different *vargas* of *aahaara*, on our body. The main objective of this effort is the strengthening of *Lok Swasthya Paramparaas* and to familiarise the reader with the classical science of *Ayurveda*. The Indian civilization is considered to be the most ancient. The "*Vedas*" are the oldest of works of the World. Initially this remained an oral tradition and was kept guarded. For this reason these are also called "*shruthi*" - "*smruthi*" etc. By studying them, we can say without any doubt, that people at that time were happy, prosperous, strong and active/efficient. We are able to get an idea about their social and economic status. Other details of agriculture, trade, textiles, diagnosis and treatment of diseases, food and other regimens and practices are also known. These are relevant to us even today.

Even from the *Vedic* period itself food has been classified into various groups. These were also given contemporary names with significant meanings, eg. *vreehi*, *yava*, *andha*, *vaana*, *kikshu*, *sinaha*, *swadha*, *prauvisha*, *soonrutu* etc. In the first *Veda* - i.e. *Rig Veda*, these terms have been used and described. Even then the food was of vegetable and animal (vegetarian and non vegetarian) origin. "*Yava*" and "*vreehi*" were the staple foods of those times. They (i.e. the people of those times) were also well versed in the use and cultivation of the food substances like *maasha*, *thila*, ghee, oils, fruits, tubers, seeds and the use of water. Alcoholic drinks and prepared foods were also in use. Slowly each subject developed independently. Each subject dealt with in the *Vedas*, developed as a science by itself. One such science is "*Aayurveda*". The main objective of this was "to maintain the health of the healthy and to treat the sick". To fulfill this aspect of *Aayurveda*, man arrived at

certain basic theories like the *Panchamahabhootha siddhaantha* and *Lok Purush Saamyavaad* (i.e. the notion of equivalence between the microcosm and macrocosm). These *Siddhaantas* are undebatable and eternal.\* We find today that only on the basis of such principles/theories, the foods have been described in the basic texts of the *Ayurvedic shastras*. They are as relevant today, and will remain to be so, as they were, when first written down.

## Importance of "Aahaara"

According to *Ayurveda* - The human (living) body is made only of food and if the food is wrongly used, it could also be the cause for disease. Being so important, it is necessary that a detailed and indepth study should be done on it. Even during the "*Samhitha Kaala*" we find that this subject was dealt with in detail at all the three levels namely of - *tatwa*, *shastra* and *vyavahaara* i.e. philosophy, science and practical use. They were compared and put to test. This is understood by reading the *moola samhithas* (i.e. the basic source material). This subject (of Food and Nutrition) is so vast that an indepth study would even require a period of twelve years. It is difficult to put this matter down in words or even write about it as such. But it can be understood in a gross manner. This is known as "*Shaakachandranyaaya*"\*\*.

In Part I there are a lot of *paaribhaashika* words (i.e. technical terms) and also some *bhaashik* words. The *bhashik* words are understood by *vyaakarana* (grammar) and *nirukthi* (etymology). What do *vyaakarana* and *nirukthi* mean? *Vyaakarana* tells us how words are derived, what its root is and the prefixes and suffixes used. The propounder of this *shastra* is *Paanini*. *Nirukthi* is the "explanation" for a word - it gives the history of the word by tracing its development and relationships (normally it is for words of *Vedic* origin). *Yaskachaarya* is famous as the propounder of *Niruktha*.

## Tantrayukthi

*Tantrayukthi* is - a plan of a treatise or methodology of writing a treatise. The self explanatory plan of a treatise is called *Tantrayukthi*. We can even call it as *Arthayukthi*. There are two types of arrangements of format. 1. *Vaakya yojana* forming a sentence, and 2. *Arthayojana* arriving at the meaning (after going through other parts of the text, and the context of time, place and the author's opinion understanding indepth meaning are also included in this). One may wonder what the use of knowing these would be. The answer is that these are essential to understand the texts and without these one may read a book but not understand and acquire knowledge. Hence it is essential that one should know the *Tantrayukthis* thoroughly. The special use of *Tantrayukthis* are;

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\* For a detailed discussion on this aspect of Indian Scientific Theories (namely their being eternal) the reader is referred to the earlier publication - "Local Health Traditions; An Introduction" (LSPSS Monograph No.1), Ch.III, p.61 - 64 - Editor)

\*\* The maxim of the bough and the moon. As the moon, though considerably distant from the bough of a tree, is spoken of as 'the moon on the bough' because she appears to be near it, so this maxim is used when the position of an object, though at a very great distance, is fixed by that of another object to which it appears to be contiguous.

1. *Asadnaadhi vyakhyaanam prathishedaha* To outline one's criticism of the opponents' (contrary) view point and to establish one's own view.

2. *Avyaktha leena anirmala leshokthaanaam arthaanaam prasaadanam tantrayukthi thobhavathi* (*Sus. Sam.*, *Utt.65/4-6*). To understand the unclear, deeper meaning of words.

## **Vyaakarana and Nirukthi**

Let us take an example to understand the usage of *vyaakarana* and *nirukthi*. For example the "*Kara*" *prathyaya* (i.e. suffix) used in terms like *vaathakara*, *pitthakara*, *kaphakara*, *shophakara*, *daahakara*, *shothakar*, *jadathakar*, *tandrakara*, *trupthikara*, *mohakara*, *madakara*, *laavanyakara*, *nidrakara* etc. It can have many meanings as seen below:

1. The word "*kara*" gives the meanings that, a particular factor which was not present in the body and is produced or brought in (eg) *Jadatha*, *tandra*, *mada*, *moha*, *trupthi*, *nidra*, *daaha*, *shotha* etc. These *bhaava padarthas* were not in our body and have been produced and this is indicated by the "*kara*" suffix eg. *Jadathakara* etc. Each of the above terms have a specific meaning and their complete description is given in the texts. As it will be too elaborate, here we can take one example i.e. *Madakara* which would mean that *mada* (intoxication) is produced by that particular substance and is called a *madakara*. The word is defined as - "*Buddhim lumpathi yad dravyam madakari tadyuchyathe*" (*Sha. Sam*) i.e - "That substance which covers up or envelopes the intellect and causes *mithyagyaanam* (incorrect knowledge), is *madakara*". In essence it can be said that the suffix *kar* indicates the action of giving rise to a new substance/quality in the body.
2. The other meaning denoted by "*kara*" is that, of increasing a factor which is already existing in our body, eg. in *Vaatha kara*. In a normal healthy condition, all the *doshaas* and *dhaathus* are in equilibrium and by taking foods which are *vaathakara*, *kaphakara* etc. one may end up with a disease. This same substance would also be useful in treatment, when one suffers from a disease due to *vaathakshaya* or *kaphakshaya*, where *vaathakara* or *kaphakara* substances are useful respectively.
3. The third meaning for "*kara*" *prathyayam* is the *yukthi* to know the importance of each substance in the context of treatment and diagnosis eg. The intake of *vaatha kara* substances is contraindicated in persons with *vaatha prakrithi*, in *vaatha kaala*, in diseases due to *vaatha kshaya*, in accumulation of *kapha*, *kaphasanchaya kaala*, lassitude, drowsiness etc. This process can also be indicated by terms such as *vardhana*, *vivardhana*, *samvardhan* etc.
4. '*Kara*' *prathyaya* also indicates the production of some material substance, not only relating to the body (physical) but also the intellectual and subtle plane like *smruthi*, *medha*, *buddhi*, *manas* eg. *buddhi vardhana*, *smruthikara*, *medhya rasayana*, *manashara* (like *godugdham* etc.).
5. '*Kara*' also means the increase or production of toxic substances like '*aama*' and also organisms eg. *makushtaka* is *krumikara*.

6. Some abstract meaning like *laavanyam* (beauty) can also be depicted eg. *laavanya kara*. *Laavanya* is defined as - "*Rupaathireko laavanyam soundaryam cha surupathaa*" (*Kai.Nig.*). Though *laavanya* is related to the *soundarya shastra*, as *Ayurveda* includes everything in life - '*sarvapaarishad*' so it is not out of place.

Thus we can attribute many meanings to the suffix 'kara'. But out of these the one which is to be taken in different contexts, is known by *tantrayukthi* and what is to be rejected is also known by it. So a part of *tantrayukthi* can be understood by the above example. There are many other similar suffixes like 'ghna', 'apahaa', 'hruth-hara', 'naashan', 'naashak', 'vinaashan', 'jith', 'nuth' etc.

## Grammatical derivation and Etymological Analysis

Consider the derivation of the following words which mean "to reduce".

(1) *Ghna* - *Han* *himsagathyow*

(2) *Apaha* - *ap* + *han*

(3) *Hruth*, *har* - *Hru* - *harane*

(4) *Naashan* - *nash* (*nash*)

(5) *Naashak* - *nash* (*ninch*)

(6) *Jith* - *ji* *kship*

(7) *Nuth* - *nud* *prerane*

In all the above there is one common meaning viz. "to destroy" or "to reduce". To whichever word these suffixes are added, the meaning would be that it (that substance) is destroyed or reduced. eg. *Vaathaghna*, *kaphapha*, *pitthahara*, *vaathanaashaka*, *vaathanaashana*, *pithjith*, *vaathanuth*. However there are also subtle differences.

(1) "*Ghna*" means to stop the increase.

(2) "*Apaha*" would mean to remove from the body.

(3) "*Hara*" this also would mean *shodhanaatmaka* or cleaning, i.e. removing something by force out of the body. This process takes place in two phases, viz. the movement from the *shaakaas* to the *koshta* and from the *koshta* to outside of the body.

(4) & (5) *Naashaha*, *Naashakaarak*, *nashin*, *naashak* etc. all generally mean to destroy/reduce.

(6) "*Jith*" like *vaathajith* that which conquers *vaatha*. It would have stronger opposite qualities to that of *vaatha*, and controls it in the same place (but does not remove it or expel it from the body). This is a palliative i.e. *shamanaatmaka*.

(7) "*Nuth*" This is to influence and remove the substance. This is not by force. Unlike "*jith*", *vaathanuth* would mean the removal of the accumulated *vaayu* in the abdomen. It can be removed by belching etc. This is the same as *anulomana* (carminative).

## Meanings and derivations of Technical terms

From the previous section it would be clear that the technical terms of *Aayurveda* are rich in meaning and various shades of meanings and nuances can be conveyed by the proper use of terms. In Appendix I we have given a selected list of 26 words for which the meanings have been given along with the derivation and elaboration as it occurs in the *shastraas*. This has been done in order to give the reader a flavour of these terms and to encourage the reader to directly approach the sources for a deeper study. However Appendix II lists a set of tables where the meanings of all terms are given in a simplified way for ready reference. To understand the mode of action of each *dravya*, one should use both the techniques of *Tanthrayukthi* and personal experience. The knowledge of *dravyaguna shastra* (pharmacology) and *dosha dhaathumala vigyaan* (study of *doshaas*, *dhaathus* and *malas*) are also essential to come to a proper conclusion on these matters. Only then can this be used in the general practice. Even the authors of the treatises have tried only to serve this purpose. They have also recommended analysis on our own and have encouraged futuristic thinking.

## New Substances

There are substances which are not discussed in the classical *Ayurvedic* texts and *Nigantus*, since they are of recent origin. Examples of such substances are - tobacco, coffee, tea, certain oils such as sunflower oil etc. However we have included a few of these items in common use in the tables (serial number 136 to 141). The descriptions given must be considered as tentative and open to modification based on discussion and feedback from other *Vaidyas*. These properties have been given based on an analysis of the new substances on the basis of *Ayurvedic* parameters. (Some of these discussions have been published as independent papers).

The contribution of *Aayurveda* is necessary for the revitalization of the local health traditions. It is not that any other science cannot make the same contribution, but it is only a more laborious work. It would not be an exaggeration to say that the viewing of the *Lok Swaasthya Paramparaas* by the other sciences would only mean an unnecessary waste of time and effort. The best way to measure or evaluate them is by viewing with them the *Aayurvedic* parameters, (if at all one decides that it is necessary to "evaluate" them). Especially the area of Food and Nutrition needs to be looked into without any further delay. The study of this subject of Food and Nutrition would help us to prevent diseases in future and also in the successful treatment (by food therapy) of the already existing diseases. It is most ideal to follow food prescriptions and proscriptions during the different stages viz. pregnancy, post-partum, childhood, healthy, diseased, aged etc. This kind of training should be given to local *vaidyas*, dais, primary health workers, nursing staff, teachers (school masters) and other such medical and paramedical workers. Side by side, there should be a nation wide propagation of these ideas through the present day electronic media like radio and television. We hope that this work by LSPSS would be a constructive step in the path of development.

In this work we have put forth to the society, some ideas which are useful to the day to day life. We owe the merits of this work to *Aayurveda*, but only we are responsible for any errors. We request the readers to kindly bring to our knowledge/notice, any such errors so that in future we can reduce the number of errors.



## How to Use This Book

### What information can you obtain from this book?

This book can be used to know the properties of any food substance according to the parameters used in *Ayurveda*. For any substance it will give you the properties such as the - *Guna* or qualities, Action on - *Doshaas*, *Dhaathus*, *Malaas*, *Indriyaas* and Specific Action as well as applications in diseases.

### Arrangement of the Tables

The various foodstuffs have been classified according to the *Ayurvedic* parameters into various *vargas* or groups of related substances. The foodstuffs have been listed according to their common English names.

### How to use these Tables

To find out the properties of any food substance you should know its common name or Sanskrit name or the systematic botanical name. Wherever the common names are not available, we have included the Hindi/Tamil names (indicated with a 'H' or 'T' within brackets after the name).

### Example: Rice

If you wish to know the properties of Rice, look up the index at the end of the book. Against Rice, there is the number 1 indicating that this is entry number 1 in the table. Similarly the number 1 will be found against *Tandula* (Sanskrit name for Rice) and *Oryza sativa* (The technical Botanical name for Rice).

### Technical terms

The qualities have been described in the technical terminology of *Ayurveda*. Appendix II gives a set of tables in which the meanings of these technical terms have been described for ready reference. The reader who is interested in a more thorough analysis of the meanings of these terms can refer to the source material listed in Appendix III. Examples of the rigorous descriptions for a selected list of 26 technical terms are given in Appendix I.

## I. DHAANYA VARGA (GRAINS)

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
<b>A. SHAAALI DHAANYA (RICE VARIETIES)</b>								
1.	Rice	Laghu, Mrudu, Sheetha, Snigdha, Sthira, Madhura	Tridoshaghna	Saptha Dhaathuvardhak a, Vrushya	Graahi, Mutrala	Rasana	Ruchya, Bala vardhana	Jwara
2.	Rice (Shaali variety)	Snigdha, Laghu, Sheetha, Madhura, Kashaaya	Alpa vaathakara, Pittha naashaka, Alpa kaphakara	Balya, Brumhaneeya, Saptha dhaathu vardhaka, Vrushya	Alpa muthra badhakara	Vaak	Swarya	
3.	Rice (Vreehi variety)	Sheetha, Abhishyandi, Mrudu, Snigdha, Guru, Madhura, Amla-paaki		Saptha dhaathu vardhaka	Alpagraahi	Rasana	Ruchya	
<b>B. SHOOKA DHAANYA (CEREALS)</b>								
4.	Wheat	Guru, Sheetha, Madhura, Ishat-Kashaaya, Snigdha, Sara	Vaatha naashaka, Pittha naashaka, Kaphakara	Rasa vardhaka, Meda vardhana, Sandhaanakara, Veeryakara	Saaraka	Sparshana	Vrana-ropaka, Jeevaneya, Brumhana, Balya	
5.	Barley	Sheetha, Mrudu, Guru, Rooksha, Kashaaya-Madhura, Katu-paaki	Vaathakara, Pittha naashaka, Kapha naashaka	Medo naashakaa	Pureeshakara, Mutrala	Sparshana, Vaak	Varnya, Swarya, Lekhana, Medhya, Agni-vardhana, Vrana-ropaka, Balya	Kanta-roga, Tvak-roga, Peenasa, Shwaasa, Kaasa, Urushambha, Raktha-roga, Trushna
6.	Maize	Rooksha	Vaathakara, Pittha naashaka, Kapaha naashaka	Santharpaka, Pushtikara	Vishtambi	Rasana	Ruchya (apakva)	
<b>C. SHIMBI DHAANYA (LEGUMES AND OIL SEEDS)</b>								
7.	Green gram	Rooksha, Laghu, Sheetha, Kashaaya-Madhura, Katu-paaki	Alpa Vaathala, Pittha naashaka, Kaphakara		Graahi	Rasana, Sparshana, Chakshu	Ruchya, Vrana-shodhaka	Jwara, Raktha-Pittha, Kantaroga, Nethraroga

8.	Black gram	Guru, Ushna, Snigdha, Madhura, Amla paaki	Vaatha naashaka, Pittha naashaka, Kaphakaaraka	Santharpaka, Raktha prakupithakara, Brumhana, Balya, Meda vardhaka, Shukra vardhaka,	Mala-Muthrakara	Rasana, Mana	Ruchya, Hrudya, Sthanya vardhaka, Sram-sana	Gudakeela, Arditha, Swaasa, Pakthishoola, Arsha
9.	Chinese Dolichos	Guru, Rooksha, Vishada, Madhura-Kashaaya	Vaathakara, Kaphakara	Santharpana, Avrushya	Malakara, Saaraka	Rasana	Ruchya, Sthanya vardhaka, Balya	
10.	Cow-pea/Lobia (H)	Guru, Rooksha, Ushna, Madhura-Kashaaya, Amla-paaki	Vaatha vibandhakara, Kapha naashaka	Raktha vardhaka, Shukra naashaka	Saaraka, Muthra-vib-handhakara	Chakshu	Achakshusya, Sthanya vardhaka, Vidaahi	Visha, Shotha
11.	Aconite leaved kidney beans	Laghu, Sheetha, Madhura-paaki	Vaathakara, Pitthahara, Kaphahara		Sangraahi		Vidaahi	Swaasa, Kaasa, Hikka, Ashmari, Peenasa, Krumiroga
12.	Horse gram	Laghu, Ushna, Katu-Thiktha, Katu-paaki	Vaatha naashaka, Pitthakara, Kapha naashaka	Raktha dustakara, Meda naashaka, Shukra naashaka	Sangraahi		Vidaahi	Swaasa, Kaasa, Hikka, Asmari, Peenasa, Krumiroga
13.	Mustard seeds	Teekshna, Snigdha, Ushna, Katu-Thiktha, Katu-paaki	Vaathaghna, Pitthakara, Kaphaghana	Rakthakara, Meda naashaka, Shukra naashaka			Agnivardhana, Raktha-pitthakara	Kandu, Kushta, Koshta, Krumiroga, Grahabandha
14.	Mustard Seeds (Another variety)	Teekshna, Ushna, Ishat-Rooksha, Katu-Thiktha, Katu-paaki	Vaatha naashaka, Pitthakara, Kapha naashaka				Agnivardhana, Raktha-pitthakara	Kushta, Koshta, Pleeha, Krumiroga, Kandu, Vrana, Shoola, Gulma
15.	Lentil	Laghu, Sheetha, Rooksha, Madhura, Madhura-paaki	Vaathakara, Pitthakara, Kapha naashaka		Graahi			Raktha-roga,
16.	Pigeon Pea	Laghu, Sheetha, Rooksha, Kashaaya-Madhura, Katu-paaki	Vaatha janana, Pitthajith, Kaphajith		Graahi	Sparshana	Varnya	Raktha-roga
17.	Bengal gram	Rooksha, Laghu, Sheetha	Vaathakara, Pitthakara, Kapha naashaka	Raktha naashaka, Shukra naashaka	Vishtambi	Rasana, Sparshana	Ruchya, Varnya	Jwara, Kushta, Prameha, Raktharoga
18.	Field Pea	Rooksha, Sheetha, Madhura, Madhura-paaki	Vaathakara, Pitthakara, Kapha naashaka				Balya	

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
19.	Sesame	Guru, Snigdha, Ushna, Katu-Tiktha, Madhura-Kashaaya, Katu-paaki	Vaathaghna, Pitthanuth, Kaphanuth		Graahi, Muthrakruth	Sparshana	Tvachya, Keshya, Sthanya- vardhaka, Vrana-ropaka, Agni-vardhana, Balya	Danta-vikaara
20.	Simbi (General)	Rooksha, Sheetha, Katu-paaki, Madhura-Kashaaya	Pitthakara, Kapha naashaka	Raktha dooshaka, Shukra dooshaka	Vib-handhakara		Agni shaamaka Vidaahi	Medo vikaara, Kapha vikaara, Raktha-pittha
<b>D.KSHUDRA DHAANYA (OTHER CEREALS)</b>								
21.	Kshudra dhaanya	Laghu, Rooksha, Kashaya-Madhura, Katu-paaki	Vaathakara, Pitthakara, Kapha naashaka		Mala bandhaka		Kleda-shoshaka, Lekhaneeya	
22.	Great Millet	Sheetha, Rooksha, Laghu, Kashaaya, Guru	Pittha naashaka, Kapha naashaka	Avrushya	Graahi	Rasana	Kledakara	Raktha-vikaara
23.	New grain*	Guru, Madhura	Kaphakara		Vishtambi		Vidaahi	Yava, Godhuma, Tila, Masa.
24.	Old grain	Nirasa, Rooksha, Guru						
25.	Sprouted grains						Drushti-pradooshaka	
<b>A.PUSHPA SHAAKA (FLOWERS)</b>								
26.	Agasthi/Agatthi	Sheetha, Tiktha-Kashaaya, Katu-paaki		Tridoshaghna		Chakshu		Chathurthika-Jwara, Peenasa, Naktaandhatva
27.	Plantain Flowers	Snigdha, Guru, Sheetha, Madhura-Kashaaya	Vaathakara, Pitthakara					Raktha-pittha, Kshaya

## II. SHAAKA VARGA (VEGETABLES)

\* This is the general rule. There are exceptions such as - Barley, Wheat, Sesame seeds and Black gram.

# B. PHALA SHAAKA (FRUITS)

28.	Pumpkin	Guru, Sheetha, Kshaarayuktha	Vaatha naashaka, Kapha naashaka	Tarpana, Push-tikara, Vrushya	Mala-rod - haka	Mana, Ghiranendriya	Agni deepaka	Raktha-pittha
29.	Watermelon	Guru, Snigdha, Swaadu, Sheetha, Sugandhi	Vaatha naashaka, Pittha naashaka, Kaphakara		Mutrala		Koshta-shodhaka, Rakthapitthakara	Daaha, Udiara, Unmaada
(a)	Old Melon	Madhura, Amla, Kshaara	Pittha naashaka				Muthra Kruc-charakara	Shrama, Daaha
30.	Sweet or Musk Melon	Sheetha, Guru	Pittha naashaka	Santarpana, Balya, Shukra-naashaka	Graahi	Chakshu	Achakshushya	
31.	Lady's finger	Guru, Picchila, Ushna, Amla	Vaathakara, Kaphakara	Vrushya	Graahi	Rasana	Peenasa-kaase nindya, Balya	
32.	Brinjal	Teekshna, Ushna, Katu-vipaaki, Madhura, Laghu	Vaatha naashaka, Pitthakara, Kapha naashaka	Raktha vardhaka, Shukrala	Saaraka, Muthrala		Agni deepaka, Nidra janana	Jwara, Kandua, Kaasa, Aruchi, Krumi, Kushta
(a).	Tender	Laghu, Madhura	Pittha naashaka				Balya	
(b).	Ripe	Guru	Pitthakara					
(c).	Roasted	Athyantha laghu	Alpa Pitthakara					
33.	Tondali (H) * /Kovai (T)	Sheetha, Guru, Swaadu	Vaatha naashaka, Pittha naashaka		Sthambana	Rasana	Sthambana, Lek-hana, Aadhmaana	Kashaaya, Shwaasa, Kaasa, Shotha
34.	Kheksa (H)	Katu vipaaka	Kapha naashaka		Mala naashaka	Rasana	Aamanaashana, Agni deepana	Shwaasa, Kushta, Aruchi, Krumi
35.	Ash Gourd	Guru	Vaatha naashaka, Pittha naashaka, Kaphakara	Vrushya	Pureesha, Kshaayakara, Muthra Kshayakara	Rasana, Manas	Balya, Brumhana, Trushaahara, Hrudya	Raktha vikaara, Muthraghaata, Prameha, Hrudroga, Shukra vikaara
(a).	Raw	Sheetha						
(b).	Alkaline/with alkali (Kshaara)	Kapha naashaka	Mutra shodhana	Rasana, Mana	Agni deepana, Basthi shodhana			

\* Wherever the common name in English is not available we have given the Hindi names and given (H) within brackets to indicate that it is the Hindi name. Similarly (T) is given for Tamil names.

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
(c).	Ripe	Laghu, Madhura	Vaatha naashaka, Pittha naashaka, Kapha naashaka	Saptha dhaathu vardhaka	Saaraka			
36.	White gourd	Guru, Snigdha, Sheetha	Pittha naashaka, Kapha naashaka	Dhaathu-push - tikara, Vrushya		Mana, Rasana,	Hrudya, Ruchya	
37.	Cucumber	Sheetha, Rooksha, Guru, Madhura, Ushna, Amla	Pittha naashaka, Kapha naashaka		Graahi, Mutrala	Rasana	Ruchikara	Muthrakrucchra
(a)	Ripe	Vaatha naashaka, Pitthakara				Agni vardhana, Trushnakara		
38.	Snakegourd (Wild variety)		Vaatha naashaka, Pittha naashaka				Pathyakara, Balya	Kshaya
39.	Snake gourd (farmed variety)	Laghu, Snigdha, Ushna, Madhura, Madhura vipaaki	Tridoshaghna	Vrushya		Manas	Hrudya Paachana, Agni deepana	Krumi, Kaasa, Jwara
40.	Bitter gourd	Laghu, Tiktha, Sheetha	Vaathakara, Pittha naashaka, Kapha naashaka	Avrushya	Bhedana			Jwara, Rakthavikaara, Paandu, Prameha
41.	Sponge gourd (Mahakoshaki variety)	Snigdha, Sheetha, Madhura, Madhura paaki	Vaatha naashaka, Pittha naashaka		Saaraka			Rakthavikaara
42.	Sponge gourd (Rajakoshaki variety)	Madhura, Sheetha, Laghu, Tiktha, Rooksha, Madhura paaki	Vaathakara, Pittha naashaka, Kaphakara				Agni deepaka	Pleeha, Arsha, Swaasa, Jwara, Shopha, Udara, Krumi
<b>C. KANDA SAAKA (ROOTS AND TUBERS)</b>								
43.	Yam	Laghu, Katu, Katupaaki	Vaathakara, Kaphakara		Vishtambhi	Rasana	Deepana, Paachana	Krumi, Sula, Gulma, Arsha, Shwaasa, Kaasa, Pleeha

44.	Potato	Rooksha, Guru, Sheetha, Madhura, Madhura paaki	Vaathakara, Kaphakara	Veerya vardhaka	Visthambhi	Rasana	Paachana	Durjara, Ag-nivardhaka, Balya	Raktha pittha
45.	Radish								
(a)	Tender	Laghu, Ushna	Pitthakara, Kaphakara						Ruchya
(b)	Ripe	Rooksha, Ushna	Tridosha kaaraka						
46.	Carrot	Madhura-Tiktha, Ushna, Laghu, Teekshna	Vaatha naashaka, Kapha naashaka						Raktha-pittha, Grahani, Arsha, Aadhmaana, Shoola, Krumi
47.	Garlic	Snigdha, Ushna, Guru, Teekshna, Sara, Katu-Madhura, Katu-paaki	Vaatha naashaka, Kapha naashaka	Rasaayana, Vrushya		Sparshana	Paachana, Varinya, Medhya, Netrya, Balya, Brumhana		Hrudroga, Jeerna jwara, Kukshi-shoola, Vibandha, Gulma, Aruchi, Kaasa, Shopha, Kushta, Agni-maandya, Shwaasa
48.	Onion	Ushna, Guru, Snigdha, Katu, Madhura-paaki	Vaatha naashaka, Alpa pitthakara, Kaphakara	Balya, Veeryakara					
D. PATRA SHAAKA (LEAVES)									
49.	Genti (H)	Tiktha, Ushna, Swaadu-paaki	Vaatha naashaka, Kapha naashaka						Sheeta jwara, Paandu, Krumi, Shotha, Gulma, Pleeha, Ud-hara, Grahani
50.	White-goose foot	Laghu, Sara, Madhura-kshaara, Katu-paaki, Sheetha,	Tridoshaghna	Shukrakara		Rasana	Balya, Ruchya, Deepana, Paachana		Pleeha, Raktha vikaara, Arsha, Krumi
51.	Indian dill fruit	Ushna, Teekshna, Laghu, Snigdha, Katu, Katu-paaki, Rooksha	Vaatha naashaka, Pitthakara, Kapha naashaka			Chakshu	Deepana	Jwara, Vrana ropaka, Shoola, Akshi-roga	
52.	Coriander	Swaadu, Sugandhi					Hrudayatha-kaaraka		
53.	Drumstick leaves	Ushna, Teekshna, Katu, Katu-paaki	Vaatha naashaka, Kapha naashaka						Pleeha, Vidradhi, Krumi, Gulma, Snaayu-shotha
54.	Fenugreek	Katu, Ushna, Katu-paaki,	Vaatha shamana, Pitthakara, Kaphaghana						Jwara
55.	Safflower leaves	Ushna, Katu-paaki, Madhura-Katu	Pitthakara, Kapha naashaka						

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
56.	Prickly leaves elephants foot	Sheettha, Laghu, Kashaaya, Tiktha, Madhura-paaki	Vaathakara, Pit- thanuth, Kaphanuth		Graahi	Manas	Hrudya	Prameha, Kaasa, Raktha-roga, Vrana, Jwara
57.	Spinach	Sheettha, Guru, Ishat katu, Madhura	Vaathakara, Kaphakara	Rak- thanaashaka				Mada, Shwaasa
58.	Garden Purslane	Rooksha, Guru, Lavana, Amla- Katurasa	Vaatha naashaka, Pitthakara, Kapha naashaka		Saaraka	Rasana	Ruchya, Agni deepana	Jeerna-jwara, Arsha, Visha, Agni-maandya, Shwaasa, Kaasa
59.	Indian sorrel	Ushna, Rooksha, Amla, Amla-paaki	Vaathanuth, Kaphanuth			Rasana	Ruchya, Deepana	Grahani, Arsha, Kushita, Athisaara
60.	Bladder dock	Laghu, Ushna, Mad- hura, Amla, Amla- paaki	Vaathahara, Pit- thakara, Kaphakara			Rasana	Ruchya	
61.	Radish leaves	Laghu, Ushna	Pitthakara, Kaphakara (Tridoshaghna when cooked with ghee or oil)				Rasana	Ruchya, Paachana
62.	Mushroom	Sheettha, Picchila, Kashaaya, Guru, Mad- hura	Tridoshakaara	Vrushya	Bhedana		Balya	Vamana, Jwara, Athisaara, Kapharoga
<b>III. MAAMSA VARGA (MEATS)</b>								
<b>A. GRAAMYA MAAMSA (DOMESTICATED ANIMALS)</b>								
63.	Goat	Laghu, Snigdha, Mad- hura-paaki, Sheettha	Tridosha naashaka			Rasana	Balya, Brum- haneeya, Veerya vardhaka, Ruchya, Adaahi	
64.	Lamb	Athi laghu, Sreshta	Tridosha naashaka			Manas	Balya, Hrudya	Jwara naashaka
65.	Sheep	Guru, Snigdha, Mad- hura	Pitthakara, Kaphakara				Balya, Pushtikara	

66.	Cow	Athi guru, Snigdha	Vaatha naashaka, Pitthakara, Kaphakara	Pumsatvakara	Malakara		Balya, Apathya
67.	Tortoise	Sheettha, Snigdha, Madhura, Madhura-paaki	Vaatha naashaka, Pitthakara, Kaphakara				Balya
68.	Pig	Guru, Ushna, Snigdha, Madhura	Vaatha naashaka, Pitthakara, Kaphakara	Sthaulyakara, Daardiyakara, Vrushya		Rasana	Ruchya, Snehana, Swedana, Sramahara, Balya
69.	Water hen	Snigdha, Guru	Kaphakara				Brumhaneeya
70.	Sambhar	Snigdha, Sheettha, Guru, Madhura, Madhura-paaki	Vaathakara, Kaphakara	Vrushya			Rakthapittha naashaka, Balya
71.	Deer	Sheettha, Laghu, Sugandhi, Madhura, Madhura-paaki		Rakthadosha naashaka	Mala vib-handkara, Muthra vib-handkara	Rasana	Ruchya, Hithakara, Agni-deepana
72.	Animals living in marshy lands	Snigdha, Guru, Picchila, Abhishyandi, Madhura	Kaphakara	Athyantha maamsa push-tikara			Agni-maan - dyakara
73.	Animals living in dry lands	Laghu, Rooksha, Madhura-Kashaaya	Alpavaathakara, Pitthakara, Kaphakara	Vrushya		Rasana	Balya, Rucya, Agni-deepana
74.	Animals having shells	Sheettha, Snigdha, Madhura, Madhura-paaki	Vaathahara, Pitthahara	Vrushya	Athi-malakara		Brumhana, Balya
75.	Meat (Freshly slaughtered)			Saptadhaathu vardhaka			Brumhana, Amrutopama, Hithakara, Vayasthaapaka
76.	Meat (Old)	Tridosha-kara					Vyaadhi-naashaka
<b>B. BILESHAYA (BURROWING ANIMALS)</b>							
77.	Rabbit	Sheettha, Laghu, Rooksha, Kashaaya	Alpa-vaathakara, Pittha naashaka, Kapha naashaka		Graahi	Rasana	Pathya, Agni-deepana
							Jwara, Athisaara, Shosha, Raktha vikaara, Shwaasa

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
<b>C. MATHSYA VARGA (FISHES)</b>								
78.	Fish (general)	Madhura, Ushna veerya, Madhura-paaki, Guru, Ushna, Snigdha	Bahu-dosha kara, Vaathaghana, Pithakara, Kaphakara	Vrushya			Balya, Bruhmana	
79.	Fishes from the sea	Madhura, Ushna veerya, Madhura vipaaki, Guru, Snigdha, Ushna	Vaathaghana, Kaphakara, Na-athi pitthakara	Vrushya	Varchakara			
80.	Fishes from wells		Kaphakara	Vrsya	Muthra vardhana		Kushta vardhana	
81.	Fishes from small lakes	Madhura, Snigdha	Vaatha naashaka				Balya	
82.	Fishes from rivers	Guru, Snigdha, Ushna	Vaatha naashaka		Alpa-saaraka		Brumhana	
83.	Fishes from ponds	Snigdha, Laghu, Sheetha, Madhura	Pitthakara					
84.	Fishes from lakes	Guru, Sheetha		Vrushya	Mala-saraka, Mutra-saraka		Balya	
85.	Fishes from water falls	Guru, Sheetha	Pitthakara	Vrushya	Saaraka	Chakshu	Balya, Medhya, Chakshushya, Aayushya vardhaka	
86.	Fish eggs	Laghu, Snigdha	Kaphakara	Medakara, Vrushya			Pushitakara, Balya	Glaanikara, Meha naashaka
87.	Dried Fish	Guru	Balya	Mala vib-handhakara				
88.	Fried Fish						Balya, Pushtikara	

### D. VISKEERA (BIRDS)

89.	Chicken	Snigdha, Guru, Ushna, Kashaaya	Vaathahara	Vrushya	Chakshu	Brumhaneeya, Balya, Chakshusya	Kshaya, Vaanthi, Jwara
90.	Wild chicken	Snigdha, Guru	Vaatha naashaka, Pittha naashaka, Kaphakara			Bruhmaneeya	
91.	Pigeon	Guru, Snigdha, Sheetha	Vaathakara	Vrushya	Graahi		Raktha-pittha
92.	Partridge	Isad Guru, Ushna, Madhura	Tridosaghna	Vrushya	Graahi	Balya, Hikka, Shwaasa, Kaasa, Jwara	
93.	Eggs of Birds	Ishat Snigdha, Guru, Madhura, Madhura-paaki	Vaatha naashaka	Athi Shukrala			

### IV. DRAVA VARGA (LIQUIDS)

### A. JALA VARGA (WATER)

94.	Dhaaraajala	Laghu, Sheetha, Avyaktha rasa	Tridosha naashaka			Tarpana, Balya, Paachana, Medhya, Jeevaneeya	Moorcha, Daaha, Tandraa, Shrama, Klama, Trushna
95.	Water from a Hail storm	Rooksha, Vishada, Guru, Sthira, Daaruna, Saandra	Vaathakara, Pitthahara, Kaphakara				Deepana
96.	Water from rivers	Rooksha, Laghu, Anabhishyandi, Katu	Vaathakara, Pitthahara, Kaphahara				
97.	Water from streams	Rooksha, Madhura, Katu-vipaaki	Vaathakara, Pitthakara, Kapha naasaka			Deepana, Rochana	
98.	Water from small lakes	Rooksha, Laghu, Madhura, Vishada	Pittha naashaka, Kapha naashaka			Paachaka, Jataaraag - nivardhana	
99.	Water from lakes	Madhura-Kashaaya, Katu-paaki	Pitthahara, Kaphahara	Pureesha bandhakara, Mutra bandhakara			Rakthavikaara

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
100.	Water from wells							
(a)	Swaadu	Laghu	Tridosha naashaka				Deepana	
(b)	Kshaara	Laghu	Vaatha naashaka, Pitthakara, Kaphakara					
<b>B. DUGDHA VARGA (MILK)</b>								
101.	Milk	Madhura, Snigdha, Sheetha, Guru, Madhura-paaki	Vaatha naashaka, Pittha naashaka, Kaphakara	Sandhaanakara, Sadya-Saaraka, Shukrala, Vaajikara, Oja-vardhana	Saaraka	Mana, Tvak	Jeevaneeya, Balya, Brumhaneeya, Hrudyaya, Varnakara, Sthanya vardhana	Manoroga, Moorocha, Paanduroga, Daaha Bhrama
102.	Cow's Milk	Madhura, Guru, Sheetha, Abhishyandi	Vaatha naashaka, Pittha naashaka	Balya, Rasayana, Veerya vridhikara	Saaraka	Mana, Tvak	Hrudyaya, Varnya, Medhya, Sthanya vardhana	Manoroga, Moorocha, Daaha, Paanduroga, Bhrama
103.	Buffalo's Milk	Snigdha, Guru, Sheetha, Athi-madhura, Abhishyandi	Vaathakara, Kaphakara	Sukrakara			Tandrakara, Nidrakara, Balya	Kshudhadikya
104.	Goat's Milk	Sheetha, Laghu, Kashaaya, Madhura	Tridoshaghna		Graahi		Deepaneeya	Svararoga naashaka
105.	Breast Milk	Laghu, Sheetha, Madhura-Kashaaya	Vaatha naashaka, Pittha naashaka			Chakshu	Chakshushya, Nasya, Aaschotana Upyukta	Netrashoola, Raktha-vikaara
106.	Colostrum	Guru	Vaatha naashaka, Pittha naashaka, Kaphakara	Vrushya, Shukrala			Balya, Brumhaneeya	Raktharoga, Daaha
<b>C. DADHI VARGA (CURDS)</b>								
107.	Curd	Ushna, Guru, Madhura-Kashaaya, Amla-paaki, Snigdha	Pitthakara, Kaphakara	Medhakara, Shukrakara			Balya, Deepana, Sothakara, Shwaasakara	Mutrakrucchra, Pratishyaaya, Sheetha Jwara, Vishama Jwara, Athisaara, Aruchi, Kaarshya

108.	Curds (mildly fermented)		Tridoshakara				Mala and Mutra prav-rithikara		Daahakara
109.	Curds (sour)		Pitthakara, Kaphakara					Agni-deepana, Raktharogakara	
110.	Curds (sweet)	Athyabhishyandi	Vaatha naashaka, Kapha naashaka	Meda vardhana, Vrushya					Raktha-pittha
111.	Whey	Sara, Laghu			Vishtambha naashaka			Srothoshodhaka	Vishtambha
<b>D. TAKRA VARGA (BUTTER MILK)</b>									
112.	Takra - Butter milk (general)	Laghu, Ushna, Kashaaya, Amla-Madhura, Madhura-paaki, Vikaasi, Rooksha		Tridoshaghna			Graahi	Deepana	Vaatharoga, Vamana, Gulma, Bhagandara, Pleeha, Udara
113.	Ghola - Butter milk with water and fat		Vaatha naashaka, Pittha naashaka						
114.	Mathit - Butter milk without water and fat		Tridoshaghna						
115.	Madhura and Amla Takra - Sweet and sour Butter milk (lassi)		Vaatha naashaka, Pitthakara, Kaphakara						
116.	Udvasit - Butter milk with half the quantity (50%) water		Kaphakara					Srama naashaka, Balya	
117.	Chacchika - Butter milk of mathitha variety without fat	Sheettha, Laghu	Pittha naashaka					Srama naashaka	Trushna

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
118.	Without fat	Sheettha, Laghu	Tridoshaghna		Vrushya		Pathyakara	
119.	With a little fat							
120.	With fat	Saandra, Guru	Kaphakara				Balya	Aarna, Sotha, Athisaara
121.	Matured Butter milk		Kanta kaphaghna					Peenasa, Shwaasa, Kaasa
122.	Immature butter milk		Koshtakaphagh - na, Kan-takaphakara					
<b>E NAVANEETA VARGA (BUTTER)</b>								
123.	Butter from Cow's milk		Vaatha naashaka, Pittha naashaka	Vrushya	Graahi		Agnivardhana, Varnya, Balya	Raktha-vikaara, Kshaya, Arsha, Ardita, Kaasa
124.	Butter from Buffalo's milk	Guru	Vaathakara, Pittha naashaka, Kaphakara	Meda vardhana, Vrushya				Daaha, Srama
<b>F. GHRUTHA VARGA (GHEES)</b>								
125.	Ghee (general)	Sheettha, Guru, Isat-Abhisynadi, Snigdha, Mrudu, Madhura, Madhura-paaki, Yogavaahi	Vaatha naashaka, Pittha naashaka, Kaphakara	Saptadhaathu vardhana	Bhedana	Vaak, Tvak, Chakshu	Balya, Meda vardhana, Svarya, Kaanthi-vardhaka, Chakshushya, Ayurvardhana, Medhya, Indriya-tarpana, Deepana, Rasayana, Oja vardhan, Saukumaryakara	Udavartha, Jwara, Unmaada, Shoola, Anaaha, Kshaya, Visarpa, Raktha-vikaara, Apasmara, Visha, Rakshoghna, Agnidagdha, Yoni-roga
126.	Ghee (from Cow's milk)	Sheettha, Guru, Sugandhi, Madhura-paaki	Tridosha naashaka	Vrushya, Ojakara		Chakshu, Rasana	Deepana, Chakshushya, Medhya, Kaanthi-kara, Vaya-sthaapana, Ruchya	Paapanaashaka, Alakshmi naashaka, Rakhsoghna

127.	Ghee (from Buffalo's milk)	Guru, Madhura, Sheetha, Madhura-paaki	Vaatha naashaka, Pittha naashaka, Kaphakara	Vrushya				Raktha vikaara, Arsha, Samgraahani, Raktha-pittha
128.	Ghee (from Goat's milk)	Katu-paki, Laghu			Saaraka	Chakshu	Balya, Chakshusya, Jataaraag-nikara	Kaasa, Shwaasa, Kshaya, Arsha, Samgraahani, Raktha-pittha
129.	The clear supernatant part of Ghee	Madhura, Rooksha, Tanu, Teekshna				Srotra, Chakshu, Upastha		Karna roga, Chakshu vikaara, Yoniroga, Siroroga, Sotha
<b>G. THAILA VARGA (OILS)</b>								
130.	Gingely oil	Guru, Vyavaayi, Vikaasi, Madhura-rasa, Madhura-paaki, Kashaaya-anurasa, Ushna, Teekshna, Sookshma	Vaatha naashaka, Pitthakara, Kapha naashaka		San-daanaakara, Vrushya	Chakshu, Upastha, Sravana (Abhyanga)	Chakshusya, Lekhana, Medhya, Raktha-pitthakara, Garbhaasaya-vishodaka, Keshya, Vranaropaka, Nasya	Balya Brumhaneeya, Vrana, Prameha, Yoniroga, Karnaroga, Kandu, Kushta, Shirashoolo
131.	Mustard oil	Laghu, Ushna, Katu-Thiktha, Teekshna, Katu-paaki	Vaatha naashaka, Pittha dooshaka, Kapha naashaka	Raktha Dooshaka, Meda naashaka	Graahi	Tvak, Sravana	Mutrakruc - charakara, Raktha-pitthakara, Keshya	Krumi, Kushta, Svitra, Arsha, Karna-Shiro roga, Medovikaara, Puya, Tvakdosha
132.	Safflower oil	Amla, Ushna, Guru	Pitthakara, Kaphakara			Chakshu	Balya, Vidaahi, Achakshushya, Raktha-pitthakara	
133.	Castor oil	Teekshna, Ushna, Picchila, Guru, Sookshma, Visra, Madhura-Kashaaya, Tikthakatu, Madhura-paaki			Vrushya, Shukra visodhana	Sparshana	Balya, Tvachya, Deepana, Vayasthaapana, Medhya	Vishama jwara, Hrudroga, Prush-ta-shoola, Vaathodara, Aanaaha, Gulma, Ashtila, Kati-graha, Vaatha-raktha, Vid-vibandh, Brhaghna, Shotha, Aama, Vidradhi, Aama vaatha
134.	Linseed oil	Snigdha, Ushna, Katu-paki, Madhur-ghana	Vaathakara, Pitthakara, Kaphakara		Malakara, Graahi	Chakshu	Achakshushya, Tvak-doshahara, Balya	
135.	Wild almond oil	Teekshna, Ushna, Laghu	Kaphajith	Meda-doshahara	Graahi		Agni-deepana	Visha, Kandu, Kushta, Koshta-Krumi, Vrana, Shotha, Raktha-vikaara

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
136.	Groundnut oil	Madhura, Sheeta veerya, Madhura vipaaka, Snigdha, Guru, Sheetha	Vaathakara, Kaphakara	Vaathakara, Pithakara, Kaphahara	Baddha varcha, Graahi			
137.	Sunflower oil	Tiktha, Lavana, Katu, Sheeta veerya, Madhura vipaaka, Sheeta, Rooksha, Sara, Guru, Kshaara			Rasa, Raktha, Maamasa, Meda kshapana	Sara, Mala anulomana, Vibandhaghna, Mutrala		
138.	Corn oil	Madhura, Sheeta veerya, Madhura-paaki, Guru, Sheetha, Rooksha	Vaathakara, Pithaghna, Kaphaghna	Raktha samana, Vruhsya	Vistham-baha-Janaka, Mala sthambhakara Graahi	Ruchya		Raktha roga
139.	Cotton seed oil	Madhura, Ushna veerya, Madhura-paaki, Laghu, Ushna	Vaathaghna, Kaphakara	Beeja-vrushya, Sthanyakara		Mutra vardhanam	Vrushya sthanyakara	Trushana, Daaha, Bhrama, Braanti, Moorcha, Hrud-balakara, Palasha, karna peedika, Karna naada, Karna sraava
140.	Palm oil	Madhura, Sheeta veerya, Madhura-vipaaka, Guru	Vaathaghana, Pithaghna, Kaphakara	Mamasa meda kruth, Vrushya, Raktha dosha naasahaka	Sara, Mala anulomana		Balya, Bruhmana	Daaha, Shosa, Visha, Shrama, Kushta, Krumi
141	Coconut oil	Guru	Vaathaghna, Pithaghna	Ksheena dhathu poshana, Vajeekara				Muthra ghaata, Prameha, Shwaasa, Kaasa, Yakshma, Medha lopa, Kshatha
<b>H. MADYA VARGA (WINES)</b>								
142.	New Wine	Abhishyandi, Dur-gandhi, Guru, Vishada	Tridoshakara		Saaraka	Mana	Ahrudya, Daahakara, Brumhana	
143.	Old Wine	Laghu, Sugandhi, Vikaasi, Amla, Ushna	Vaatha naashaka, Pithakara, Kapha naashaka	Rasana	Ruchya	Sroto vishodhana	Krumi	

# **I. MADHU VARGA (HONEY)**

144. Honey	Sheetha, Laghu, Rooksha, Sookshma, Madhura-Kashaaya, Yogavaahi	Alpa Vaatha, Pittha naashaka, Kapha naashaka	Meda naashaka, Sandhanakara, Vrushya	Graahi	Chakshu, Tvak, Vaak, Mana	Chakshushya, Popaka, Varanakara, Deepana, Svarya, Vilekhana, Hrudya, Aah-laadaka, Saukumaryakara	Krumi, Kaasa, Kusta, Meha, Kshatha, Visha, Shwaasa, Arsha
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## **V. IKSHU VARGA (SUGARCANE PRODUCTS)**

145. Sugarcane	Guru, Snigdha, Sheetha, Madhura, Madhura-paaki	Kaphakara	Vrushya	Saaraka, Mutrala	Balya		
146. Sugarcane Juice	Sheetha, Snigdha, Madhura	Vaatha naashaka, Pittha naashaka	Tarpana, Preenana, Jeevana, Brhmana, Vrushya	Saaraka			
(a). Sugarcane juice (produced by chewing)		Pittha naashaka, Kaphakara			Avidaahi		Raktha vikaara
(b). Sugarcane juice (expressed from a machine)	Guru			Vishtambhi	Vidaahi		

## **VI. PHALA VARGA (FRUITS)**

147. Coconut	Sheetha, Guru, Snigdha, Madhura, Madhura-paaki	Vaatha naashaka, Pittha naashaka, Kaphakara	Mamsa vardhana, Vrushya	Vishtambhi, Basti sodhana	Mana	Hrudya, Durjara, Krumi vardhaka, Aama naashaka, Mada Kaaraka, Balya	Raktha vikaara, Daaha, Vaatharoga, Shosha, Trushna, Kshatha, Kshaya
148. Grapes	Sheetha, Snigdha, Madhura, Amla-Kashaaya, Madhura-paaki, Guru	Vaatha naashaka, Pittha naashaka, Kaphakara		Srushta mala, Srushta Moothra	Rasana, Vaak, Chakshu	Ruchya, Svarya, Chakshushya, Brumhana	Trushna, Jwara, Shwaasa, Kaamala, Krucchra, Raktha vikaara, Daaha, Sosha, Madatyaya

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
(a)	Grapes (Ripe)	Madhura-paaki, Kashaaya, Sheetha, Guru	Vaatha naashaka, Kaphakara	Brumhana Push-tikara, Vrushya	Bhedi, Mutra doshahara	Chakshu, Vaak	Chakshusya, Swarya	Shosha, Vamana, Shotha, Madatyaya
(b)	Grapes (Raw)	Guru, Amla, Katu, Ushna	Dosha kaaraka				Raktha-pit - thakaarakara	
(c)	Grapes (Gostani variety)	Guru, Snigdha	Pittha naashaka, Kapha naashaka	Vrushya		Mana	Hrudya, Harshada	Jwara, Trushna, Raktha vikaara, Hrudvyatha
(d)	Dry Grapes (Raisins)		Vaathaanaulomaka				Truptikara, Bruhmana, Pushtikara	Jwara, Raktha vikaara
(e)	Grapes (Small variety)	Sheetha, Madhura, Amla		Vrushya		Rasana, Vaak	Ruchya, Svarya	Trushna, Hrudvyatha, Svarabhedha, Shwaasa, Kaasa, Jwara
149.	Gooseberry	Sheetha, Ushna, Rooksha, Madhura-paki	Tridoshaghna	Vrushya	Bhedi	Chakshu, Vaak	Chakshusya, Vaisvarya, Medhya, Deepana	Krumi, Shotha, Kushta, Jwara
(a)	Gooseberry Pulp	Madhura-Kashaaya	Vaatha naashaka, Pittha naashaka					
150.	Cherry Plum	Sheetha, Guru, Amla-Kashaaya, Madhura	Pittha naashaka, Kapha naashaka			Mana	Hrudaya, Mukhasvacchakara	Meha, Gulma, Arsha, Raktha vaatha
(a)	Cherry plum (Ripe)	Madhura, Guru, Ushna	Vaatha naashaka, Pittakara, Kaphakara					
151.	Custard Apple	Madhura, Sheetha, Madhura-paaki	Vaatha naashaka, Pittha naashaka, Kaphakara	Tarpana, Rakthavardhana, Balya		Mana, Rasana	Hrudya, Ruchya	Daaha, Raktha-pittha
152.	Bull's Heart	Kashaaya, Amla, Ishat Madhura	Vaathakara, Pittha naashaka, Kaphakara					Srama, Trushna, Daaha, Raktha vikaara
(a)	Raw	Guru	Pitthakara, Kaphakara			Rasana, Mana	Ruchya, Hrudya	Kshudha, Shrama, Klama, Glaani
153.	Pineapple (ripe)		Pitthakara					Rasa, Aathapa-Vikaara

154.	Pistachio Nuts	Guru, Snigdha, Ushna, Thiktha	Vaatha naashaka, Pitthakara, Kapha naashaka	Raktha prasaadana, Balya, Vrushya	Saaraka	Rasana	Svaadishtha	Gulma
155.	Plantain							
(a)	Raw	Sheetha, Guru, Snigdha, Madhura	Vaatha naashaka, Pittha naashaka, Kaphakara		Vishtambhi	Mana	Hrudya, Mandaagnikara, Balya	Yonidosha, Kshatha, Kshaya, Raktha vikaara, Trushna, Daaha
(b).	Plantain (Semi-ripe)	Thiktha, Kashaaya, Rooksha						
(c).	Plantain (Ripe)	Guru, Sheetha, Snigdha, Madhura	Pittha naashaka	Raktha dosaghna, Vrushya		Chakshu	Chakshusya, Kshudhahara, Brumhana	Prameha, Trushna, Raktha-pittha
156.	Betel Nut							
(a).	Betel Nut (Tender)	Sheetha, Rooksha, Guru, Kashaaya, Madhura	Vaatha naashaka, Pittha naashaka, Kapha naashaka			Rasana	Ruchya, Aasyavairasyanaas han, Mohakaaraka, Deepana	Durgandha, Vamana
(b).	Betel Nut (Steamed)	Guru, Abhishyandi, Sara	Pittha naashaka, Kapha naashaka			Vaak, Chakshu	Kantashodhaka, Agnimaan - dyakara, Achakshushya	Aadhamana, Raktharoga
157.	Palmyra palm fruit							
(a).	Palmyra palm (ripe)	Abhishyandi	Pitthakara, Kaphakara	Vrushya	Bahumuthrakra		Durjara, Tandrakara, Brumhana, Balya	Krumi, Kusta, Raktha-pittha
(b).	Juice of Palmyra palm	Guru, Madhura	Pittha naashaka			Mana	Mada-kaaraka	
158.	Bael fruit							
		Laghu, Snigdha, Katu-Thiktha, Kashaaya	Vaatha naashaka, Kapha naashaka		Graahi		Agni-deepana	Aama, Shoola
159.	Carambora	Teekshna, Ushna, Guru, Madhura, Amla, Madhura-paaki	Pittha naashaka, Kapha naashaka	Pushti vardhaka	Vishtambhi	Mana	Hrudya, Aasyavishodhaka, Balya	
160.	Walnut	Snigdha, Guru, Amla-Kashaaya	Vaatha naashaka, Pitthakara, Kaphakara			Mana, Rasana	Hrudya, Ruchya, Balya	Hrudroga, Rakthadosha, Daaha, Kshaya

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
161.	Shaddock/Pumel	Sheettha, Guru						Rakthapittha, Kshaya, Shwaasa, Kaasa, Jwara, Bhrama, Hikka
162.	Medicinal lime	Ushna, Guru, Sugandhi, Athyamla, Ishatmadhura	Vaatha naashaka, Pitthakara, Kapha naashaka	Santharpana, Pushtikara, Veerya Vardhana		Mana, Rasana	Hrudya, Ruchya	Shoola, Kaasa, Kaphothklesa, Chardi, Trushna, Aamadoshha, Krumi, Vibandha
163.	Lemon	Laghu, Amla-Katu-Kashaaya	Vaatha naashaka, Pittha naashaka, Kapha naashaka				Deepana, Paachana	
164.	Sweet Lime							Kaamala, Jwara
165. (a)	Kokam butter fruit (ripe)	Ushna, Guru, Rooksha, Amla-Katu-Kashaaya, Amla-paaki	Vaatha naashaka, Pitthakara, Kaphakara		Sangraahi	Rasana	Rochana, Deepana	Trushna, Arsha, Grahani, Gulma, Shoola, Hrudroga, Krumi
(b).	Kokam butter fruit (raw)	Amla, Ushna	Vaatha naashaka, Pitthakara, Kaphakara					
166.	Guava	Sheettha, Teekshna, Guru, Amla-Kashaaya		Shukrala, Vrushya				Unmaada
167.	Indian butter fruit (Mahua)	Sheettha, Guru	Vaatha naashaka, Pittha naashaka			Mana	Ahrudya	Trushna, Rakta-roga, Daaha, Shwaasa, Kshaya
168. (a)	Phalsa (H)							
(a)	Raw	Laghu, Ushna, Rooksha, Kashaaya-Amla	Vaatha naashaka, Pitthakara	Shukrala				
(b)	Ripe	Sheettha, Madhura-paaki	Vaatha naashaka, Pittha naashaka		Vishtambhi	Mana	Hrudya, Brumhana	Jwara, Kshaya, Trusha, Raktharoga, Kshatha
169. (a)	Mulberries (raw)	Ushna, Guru, Amla						Raktha-pitthakara
(b).	Mulberries (ripe)	Guru, Sheettha, Madhura	Tridoshaghna		Graahi			Rakthavikaara

170.	Pomegranate	Laghu, Snigdha, Sheetha, Madhura, Kashaaya-anurasa	Tridoshaghna	Santharpaka, Shukrala	Graahi	Mana	Hrudya, Medhya, Balya	Bhranthi, Moha, Ajeema, Trusha, Jwara, Daaha, Kaasa, Hrudaya-roga, Mukha-gandha
(a).	Pomegranate (sweet-sour variety)	Madhura, Amla	Ishat pitthakara		Graahi		Agni-deepana	Kantaroga
(b).	Pomegranate (sour-astringent variety)	Laghu	Vaatha naashaka, Pitthakara, Kapha naashaka		Mala Rodhaka		Agnideepana, Rakta-pitthakara	Aama, Jwara
171.	Sebestan plum (variety of guava)	Sheettha, Snigdha, Madhura, Thiktha, Kashaaya, Katu	Vaathakara, Pittha naashaka, Kapha naashaka				Keshya, Paachaka	Visha, Shotha, Vrana, Visarpa, Kushta, Krumi
(a).	Sebestan plum (Ripe)	Sheettha, Snigdha, Guru, Madhura	Kaphakara					
(b).	Sebestan plum (Raw)	Rooksha	Pittha naashaka, Kapha naashaka					
172.	Mango							
(a)	Tender	Ushna, Sugandhi, Kashaaya, Amla	Vaathakaarakara, Pitthakaarakara		Mala Rodhaka	Rasana, Ghraana	Ruchya	Athisara, Prameha, Yonidosha, Vrana, Kanta roga
(b).	Fullgrown	Rooksha, Athi-Amla	Tridoshakara				Rakthavikaarakara	
(c).	Pulp	Kashaaya-Amla	Vaatha naashaka, Kapha naashaka		Mala bhedaka	Rasana	Ruchya	
(d).	Mango (Ripe)	Snigdha, Guru, Sheettha, Sugandhi, Madhura-Kashaaya	Vaatha naashaka, Kaphakara		Malatrodhaka	Mana, Tvak	Hrudya, Anulomaka, Varanya, Agnideepana, Santharpaka, Balya, Sukravardhana	Prameha, Trushna, Srana, Raktha-vikaara
(e).	Mango (Tree ripened)	Guru	Vaatha naashaka, Alpa Pitthakara					
(f).	Smashed fruit pulp	Guru	Vaatha naashaka, Kaphakara		Saaraka	Mana	Ahrudya, Santharpaka, Balya, Brumhaneeya	

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
(b).	Mango pieces	Guru, Sheetha, Madhura	Vaatha naashaka		2551ak3	ITvak	Wafnakara, Jara, Jadatakara, Balya, Brum-haneeya	
(e).	Fruit pulp with milk	Guru, Sheetha	Vaatha naashaka, Pittha naashaka	Vrushya		Tvak	Varnakara	
(i).	Rajamra-Kalamiamra (mango variety) (dibe)	Kashaaya, Madhura, Misaktay-Guruy-Sheeta	Vaathakara, Pittha naashaka, Kapha naashaka	Vrushya	Graahi		Vibandha, Aadhmankaara	
(j).	Dried fruit pulp	Amla, Laghu	Kabys ussarpak3, Asarp3 ussarpak3		Saaraka	Rasana	Yunjowak3, Ast-hanq3	US-AIKSIS, b19USUS' Iln2pus' 219US' 237-
(173).	Jack fruit		Ilnqarpak3				Ruchya	Chardi
(a).	Ripe	Sheeta, Snigdha, Guru, Kashaaya, Madhura	Vaatha naashaka, Pittha naashaka, Kaphakara	Shukraprada Vrushya	usk3 W319 B0q-		Japthu-karaka, Durjara, Tarpana, Brumhana, Balya	AKSUS' KSUS' 1039 Raktha-pittha, Kshatha, Yana
(b).	Raw		Vaathakara	Meda vardhana	Vishtambhi		Daahakara	
(c).	Seed		Kabys ussarpak3, b19US' ussarpak3	Vrushya	Malabad - hakaraka, Mutrala			Tvak-dosha
(174).	Tamarind	Guru, Madhura, Ishath-Kashaaya	Kabysak3					
(a).	Unripe	Guru, Ushna, Amla	Vaatha naashaka, Pitthakara, Kaphakara	Raktha dush-tikara	Graahi	Rasana	Raktha-vikaarakara, Deepana, Ruchya	K2ap3s' K10W1 A19US' 2104p3' A19US' A191b3'
(b).	Ripe	Guru, Ushna, Rooksha	Vaatha naashaka, Kapha naashaka, Vaatha naashaka	Tarpana, Raktha-doshanaashaka, Pushtikara, Shuk-rakara	Saaraka, Bas-thishodaka	Rasana	Deepana	
(175).	Edible date	Sheeta, Snigdha, Guru, Madhura, Madhura-paaki	Vaatha naashaka		W319 B0q- Vishtambhi	Mana, Rasana	Y219qeeb319, Hrudya, Ruchya, Kostavaatha	Y2US' 1W313 Kshata, Kshaya, Jwara, Athisaara, Trushna, Kaasa
(g).			Kabys ussarpak3		G19p31		maandyakara	K2US191039
(176).			Ilnqarpak3		G19p31		B3193	Ilnq3919-1039' W0K193' 219US' 237- B1919W1 W2US' A191b3'

176.	Wild date/Toddy palm						Madatyaya, Bhranti, Amla-pittha
177.	Almond (Fruit)	Ushna, Snigdha, Guru, Amlakashaaya	Vaatha naashaka, Kaphakara	Shukrakara	Saaraka	Rasana	Raktha-pittha
(a).	Almond (nuts)	Snigdha, Ushna, Madhura	Vaatha naashaka, Pittha naashaka	Vrushya			Raktha-pittha, Ahithikara
178.	Apple	Guru, Sheetha, Madhurarasa, Madhura vipaaka	Kaphakara	Sukrakara		Rasana	Ruchya, Brumhana
179.	Chirounji (H)						
(a)	Fruit	Guru, Snigdha, Sheetha, Madhura-amla	Vaatha naashaka, Pittha naashaka, Kapha naashaka	Dhaathu vardhaka, Vrushya	Saaraka		Jwara, Trshna, Daaha
(b).	Chirounji Pulp	Snigdha, Madhura		Vrushya	Vistambhi	Mana	Hrudya, Durjara, Aamvardhaka
180.	Figs	Sheetha, Guru, Madhura, Madhurapaaki	Vaatha naashaka, Pitthakara, Kaphakara				Aamavaathakara
181.	Groundnuts	Snigdha, Madhura	Vaathakara, Kaphakara		Graahi		Raktha-pittha, Nasapravritthirudhi, Siroroga, Pitthajavikaara, Rakthavikaara, Atapvikaara
182.	Cashew nut	Laghu, Ushna, Kashaaya-Madhura	Vaatha naashaka, Kapha naashaka	Dhaathuvardhak a			Gulma, Jwara, Udara, Krumi, Vrana, Arsha, Kushta, Svithra, Sangraahani, Aanaaha
183.	Wood Apple						
(a)	Unripe	Laghu, Kashaaya	Tridoshaghna		Sangraahi		Trusha, Hikka
(b).	Ripe	Guru, Visada, Amla, Madhura	Vaatha naashaka, Pittha naashaka			Rasana	Ruchya, Durjara, Kantashodhaka
184.	Orange	Ushna, Guru, Madhura, Amla	Vaatha naashaka, Pitthakara, Kaphakara		Saaraka	Rasana	Durjara, Ruchya, Balya
185.	Jambul	Guru, Ushna, Madhura-Kashaaya	Tridoshaghna	Rakthadosha naashaka	Graahi	Mana	Hrudya
186.	Water Jambul	Rooksha, Madhura	Tridoshaghna	Pushtikara, Veeryaprada	Sangraahi	Mana	Hrudya

SL. NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
187.	Jujube	Amla, Kashaaya, Ishat-Madhura	Vaatha naashaka, Pitthakara, Kaphakara	Balya	Saaraka			Vamana, Trushna, Shrama
(a)	Jujube (Ripe)	Snigdha, Madhura	Vaatha naashaka, Pittha naashaka		Saaraka			Trushna, Raktha vikaara, Kilaan-thi
(b)	Sushka Jujube (Dry type)	Snigdha, Guru, Laghu, Thiktha	Vaatha naashaka, Pittha naashaka				Jatharaag - nivaradhana	Ashmari, Arsha
(c)	Jujube (Lavali type)	Vishada, Rooksha, Sugandhi, Amla, Kashaaya	Vaathakara, Pittha naashaka, Kapha naashaka			Mana	Hrudya	Daaha, Kshaya, Raktha-vikaara
(d)	Jujube fruits (Sauveera variety)	Sheettha, Guru	Pittha naashaka	Brumhana, Shukrala	Mala bhedaka			
(e)	Jujube fruits (Kola variety)	Ushna, Guru	Vaatha naashaka, Pitthakaraka, Kaphakaraka		Saaraka			
188.	Karounda (H)							
(a)	Unripe	Guru, Ushna, Amla	Kaphakara				Raktha-pittha and Amla-Pitthakara	Trushna
(b)	Ripe	Madhura, Laghu	Vaatha naashaka, Pittha naashaka					
189	Water caltrops	Sheettha, Gurü, Kashaaya, Khara						
VII. HARITAKAADI VARGA (SPICES AND CONDIMENTS)								
190.	Bishops weed	Ushna, Teekshna, Laghu, Katu-Thiktha	Vaatha naashaka, Kapha naashaka		Saaraka	Mana	Hrudya, Deepana, Vidaahi	Shoola, Udara, Aanaaha, Gulma, Pleeha, Krumi, Vaatha-arsha, Vamana, Kusta, Aama-vaatha, Dandvajadoroga, Shukra-dosha

191.	Cumin seeds	Ishat-Ushna, Sheetha, Katu-Madhura, Rooksha	Vaatha naashaka	Balya	Mala shod-haka	Chakshu	Chakshusya, Deepana, Paachana, Garbhaashayashud dhikara	Gulma, Athisaara, Sangraahani, Krumi, Visha, Chardi, Jwara
192.	Black cum-min	Katu, Ushna, Laghu, Rooksha, Sugandhi, Katu-paaki	Vaatha naashaka, Pitthakara, Kapha naashaka		Mala sod-haka	Rasana, Chakshu	Ruchya, Deepana, Chakshusya, Medhya, Garbhaashayashodhaka, Balya	Jwara, Athisaara, Gulma, Vrana ropaka, Shiro-roga, Kusta, Ajeerna
193.	Asafoetida	Teekshna, Laghu, Snigdha, Katu, Katu-paaki	Vaatha naashaka, Pitthakara, Kapha naashaka			Rasana	Ruchya, Paachana	Shoola, Gulma, Udara, Krumi Aanaaha
194.	Black pepper	Katu, Teekshna, Ushna, Rooksha	Tridoshanaashaka	Avrushya		Mana, Chakshu	Hrudya, Chakshusya	Shwaasa, Shoola, Krumi, Arsha, Hrudayaroga, Netraroga
195.	Aniseed	Snigdha, Madhura, Ushna	Vaatha naashaka, Kapha naashaka	Shukra naashaka	Saaraka	Mana	Hrudya, Deepana, Paachana	Krumi, Kaasa, Vami, Yonishoola
196.	Fenugreek	Katu, Ushna, Laghu, Rooksha	Vaatha naashaka, Kapha naashaka	Shukra naashaka		Mana, Rasana	Hrudya, Deepana, Rakthapitthakara	Jwara, Krumi, Arsha, Vamana, Aruchi
(a).	Haliva (preparation from fenugreek)	Katu, Ushna, Laghu, Rooksha	Vaatha naashaka, Kapha naashaka	Balya, Pushativardhaka, Vaajikara		Tvak	Tvak-doshanaashaka, Sthanya vardhana	Vaatha roga
(b).	Lepana (Haliva and Milk)							Raktha vikaara, Shoola, Netraroga, Raktharoga, Tvak-roga, Vaatharoga, Abhighaata roga
197.	Vyanjana (Seasaming, garnishing, sousses, decoration)	Guru	Kapha naashaka		Mala stambhana, Muthra stambhana	Mana, Rasana	Hrudaya, Ruchya, Svaadishta, Sukhakaaraka	Kaasa, Visuchika, Sangrhani, Jeerna-jwara, Krumi
198.	Ginger	Guru, Teekshna, Ushna, Rooksha, Katu, Madhura-paaki	Vaatha naashaka, Kapha naashaka	Meda naashaka, Vrushya	Saaraka	Mana, Vaak, Rasana	Hrudya, Deepana, Svarya, Ruchya, Kanta, Paachana, Pathyakara	Agnimaandya, Shotha, Vamana, Shoola, Shwaasa, Kaasa, Mutrakruhhra, Panduroga, Raktha-pitha, Vrana, Muthraroga, Ashmari, Jwara, Daaha, Aamavaatha

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
199.	Yellow lichen	Sheettha, Laghu, Thiktha, Sugandhi, Katu	Pittha naashaka, Kapha naashaka			Mana	Hrudya	Gudaraktha, Asmari, Daaha, Visha, Kusta, Kandu, Vranadosha, Hikka, Shwaasa, Trusha
200.	Cardamom (Small)	Laghu, Katu, Ushna, Sugandhi	Vaatha naashaka, Kapha naashaka	Pumasatvaghna	Mala naashaka	Mana	Hrudya	Kaasa, Shwaasa, Arsha, Mutrakrucchra, Basthiroga
201.	Gujarathi cardamom	Sheettha, Katu-Thiktha, Laghu, Sugandhi	Vaatha naashaka, Pittha naashaka				Mukhasodhini, Mastakasodhini, Garbha paathkari	Shwaasa, Kaasa, Kshaya, Arsha, Visha, Kantaroga, Vrana, Kandu
202.	Cubebs (Tailed pepper)	Laghu, Teekshna, Ushna, Katu, Katupaaki, Sugandhi	Vaatha naashaka, Kapha naashaka			Mana, Rasana	Hrudya, Deepana, Ruchya, Paachana	Mukhadaurgandhya, Hrudroga, Netraroga, Mukhajadya, Vaatharoga, Krumi, Mandaagni, Andhata
203.	Cobra's Saffron	Ushna, Rooksha, Laghu, Kashaaya	Pittha naashaka, Kapha naashaka		Sweda naashaka		Aamapaachana	Jwara, Kandu, Trushna, Chardi, Hrullaasa, Visha, Daurgandhya, Kusta, Hrutpeeda, Sirashoola, Arsha, Raktharoga, Vaatharoga, Bastipeeda, Visarpa
204.	Cinnamon	Laghu, Ushna, Rooksha, Katu-Madhura-Thiktha, Katu-paaki	Vaatha naashaka, Pitthakara, Kapha naashaka			Rasana	Ruchya	Kandu, Hrudroga, Basthiroga, Krumi, Vaatharsha, Peenasa, Kaasa
205.	Bay leaf	Madhura, Thiktha, Ushna, Picchila, Teekshna	Tridoshaghna			Mana, Rasana	Hrudaya, Ruchya	Aruchi, Peenasa, Arsha, Hrullaasa, Hrudyaroga, Knadu, Mastakashodhak, Mukhasodhaka
206.	Khus-Khus grass	Sheettha, Laghu, Thiktha, Madhura	Pittha naashaka, Kapha naashaka	Rakthadoshanaasha	Mutrata, Sweda naashaka			Jwara, Rakthadosha, Visha, Visarpa, Daaha, Mutrakrucchra, Trusha, Vranaroga, Durgandha
207.	Saffron	Katu, Snigdha, Thiktha, Sugandhi, Ushna, Teekshna	Tridosaghna		Rechaka, Sweda naashaka	Tvak, Rasana	Varnakara, Ruchya	Siroroga, Krumi, Vaamana, Vyanga, Visha, Kaasa, Kusta, Kandu
208.	Cloves	Laghu, Sheettha, Katu-Thiktha, Katu-paaki	Pittha naashaka, Kapha naashaka			Rasana, Chakshu	Deepana, Paachana, Ruchya, Chakshushya	Trushna, Chardi, Aadhmaan, Shoola, Kaasa, Shwaasa, Hikka

209.	Nutmeg	Thiktha, Katu, Kashaaya, Ushna, Laghu, Teekshna		Vrushya	Graahi, Maladur - gandhi, Tanasak, Krsnata naashaka	Mana, Vaak	Hrudya, Swarya, Deepana	Hrdroga, Swasa, Mukhavais- rasya, Krumi, Vamana, Shoola, Sosha, Peenasa, Trushna, Vaathathisaara, Prameha
210.	Cardamom (Big)	Laghu, Rooksha, Ushna, Sugandhi, Katu, Katu-paaki	Vaathakara, Pit- tha naashaka, Kapha naashaka	Shukra naashaka	Baddha kos- thakara, Mala naashaka	Mana	Ahrudaya	Raktha-roga, Kandu, Shwaasa, Trushna, Hrullaasa, Visha, Kaasa, Basthi-roga, Siro-roga
VIII. KRUTANNA VARGA (PREPARED DISHES)								
211.	Ginger + Rock salt + lemon				Saaraka	Rasana	Ruchya, Ag- nideepana	
212.	Ginger + Salt		Tridoshaghna		Saaraka	Rasana	Ruchya	Sotha, Kusta, Paandu, Mutrak- rucchra, Rakthapittha, Vrana, Jwara, Daaha
213.	Kababs	Bhaksya-laghu	Vaatha naashaka, Alpapitthakara, Kapha naashaka	Balya			Daroyakara	
214.	Mutton samosa	Bakshya-Guru	Tridosaghna	Brihmana, Sap- tadhaathu- vardhaka, Veerya vardhaka, Vrushya			Balya	
215.	Meat soup	Peya	Vaatha naashaka, Pittha naashaka	Preenanakara, Ojashuk- ravardhaka		Rasana, Vaak-Mana	Balya, Ruchya, Swarya, Hrudya, Medhya, Ayur- vardhaka, Trup- thikara	Srama, Shwaasa, Kshaya, Shosa, Samsarjanakrama, Bhag- na-sandhi
216.	Mathka	Bhakshya Guru, Mad- hura	Vaatha naashaka, Pittha naashaka	Vrushya			Balya, Durjara	
217.	Greengram laddu	Bhaksya-Laghu, Graahi, Sheetha	Tridosaghna			Chakshu	Tarpaka, Balya, Chakshusya	Jwara
218.	Besan laddu	Laghu, Sheetha	Vaathakara, Pit- tha naashaka, Kapha naashaka		Vishtambhi			Jwara, Rakthavikaara

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
219.	Jilebi			Kanthi, Pushti Dhaathuvardhak a, Veeryavardhaka		Rasana		
220.	Shrikand (H)	Lehya, Sheetha, Madhura, Snigdha	Vaatha naashaka, Pittha naashaka, Kaphakara	Balya Brumhana, Shukrala			Agnideepana	Trushna, Daaha, Raktha-pittha, Pratishtyaya
221.	Kulmasa	Bhaksya-Guru, Rooksha	Vaathakara		Mala Bhedaka			
222.	Palala	Bhojya Guru, Snigdha	Vaatha naashaka, Pitthakara, Kaphakara	Sapthadhaathu vardhaka, Veerya vardhaka	Malakara, Muthra Sangrahana		Brumhaniya	
223.	Yava sakthu	Sheetha, Laghu, Rooksha, Madhura	Pittha naashaka, Kapha naashaka	Vrushya	Saaraka Bhedi	Chakshu	Tarpana, Balya, Chakshusya, Deepana, Lekhaneeya, Sramahara, Kshudhaahara	Netraroga, Trusha, Daaha, Vrana, Aataproga, Shosa
(a).	Chanaka yava sakthu	Laghu, Sheetha, Graahi, Madhura		Sukrala	Graahi	Rasana	Balya, Ruchya, Agnikara, Pathyakara	
224.	Greengram laddu	Laghu, Sheetha, Rooksha				Rasana	Ruchya, Pathyakara	
225.	Kvathitha	Peya-laghu	Vaatha naashaka, Alpa-Pitthakara, Kapha naashaka				Agnideepana	Vibandha
226.	Besana vatika + Kvathitha				Vishthambhi		Balya Pushtikara	
227.	Fried meat	Laghu, Snigdha, Bhakshya		Mam - savardhan, Oja vardha, Sukrala			Balya, Medhya, Agnivardhana, Trupthikara, Sarirdhardhyaka	

228.	Cooked rice	Bhojya	Kaphakara		Rasana	Ruchya, Pathya, Agnikara, Santar-pana	Apatarpana, Tvakvikasara
(a).	Washed	Laghu, Vishada, Guru	Kaphakara				
(b)	Unwashed	Guru	Kaphakara	Vishtambhi			
229.	Daala	Peya-Sheettha, Rooksha		Vishtambhi			
230.	Krusara	Bhojya-Guru	Pitthakara, Kaphakara	Shukrala		Durjara, Balya	
231.	Ksheerika	Lehya	Vaatha naashaka, Pittha naashaka, Kaphakara	Saptadhaathu vardhaka	Vishtambhi	Agnimaan - dyakara, Balya, Brumhana	Rakthapittha
232.	Narikela Ksheera	Snigdha, Sheettha, Guru, Madhura	Vaatha naashaka, Pittha naashaka, Kaphakara	Veerya vardhaka		Athipushtikara	Raktha-pittha
233.	Rotika	Bhaksya-Guru	Vaatha naashaka, Kaphakara		Rasana	Brumhana balya, Ruchya, Durjara	
234.	Pappad	Bhakshya-Guru, Rooksha, Laghu			Rasana	Agnideepana, Paachana	
235.	Poori (made in oil)	Bhakshya-Guru, Ushna-paaki	Vaatha naashaka, Pittha dushtakara	Raktha dush-takara, Majja dushtakara	Chakshu	Achakshusya	
(a).	Poori (made in ghee)				Chakshu	Chakshusya	
236.	Prapanaka (sharbat)	Peya				Balya, Trupthikar (Indriya)	
237.	Flavoured sugar syrup	Peya-Sheettha, Laghu, Madhura	Vaatha naashaka, Pittha naashaka	Shukra Janaka		Balya	Moorccha, Trusha, Deaha, Vamana, Jwara
238.	Amilkaphala Paanaka, Sara	Peya-Amla, Sheettha, Laghu, Madhura	Vaatha naashaka, Pitthakara, Kaphakara		Rasana	Ruchya, Deepana	
239.	Lime juice	Athya-Amla	Vaatha naashaka		Rasana	Ruchya, Jatharaagni vardhaka	

SL NO.	COMMON NAME	QUALITIES	ACTION ON DOSHAAS	ACTION ON DHAATHUS	ACTION ON MALAAS	ACTION ON INDRIYAAS	SPECIFIC ACTION	APPLICATION IN DISEASES
240.	Gruel (of rice etc.)	Athya-Amla	Vaatha naashaka, Pitthakara		Kostha Sudhikara	Rasana	Ruchya	Shoola, Daaha, Vibandha, Ajeerna,
241.	Chivda (H)	Bhojya-Guru, Kshaarayukta	Vaatha naashaka, Kaphakara	Saptha dhaathu vardhaka, Veerya vardhana	Bhedi		Balya	
242.	Poli (Stuffed rotis)	Bhaksya	Vaathakara, Kapha naashaka	Meda naashaka				
243.	Puffed rice	Madhura, Sheetha, Laghu, Rooksha	Pittha naashaka, Kapha naashaka	Meda naashaka	Alpa Mala Mutrakaraka		Balya, Agnideepana	Vamana, Atisaara, Daaha, Rak-tavikaara, Prameha, Trusha

# Appendix 1

## Meanings and Derivation of Technical Terms

1. **Jeevaneeyam:** '*Jeevanam aayuhu*', *thasmai hitham jeevaneeyam. Jeevaneeya shabdena iha aayushtwam abhipretham, Jeevanaha Praanadhaaranaha* - (Dalhana's commentary). That which is beneficial to life and that which sustains life, makes one steady and prevents the body's tendency to emaciate.

(eg.) Milk, ghee, *vidaarikanda* (*Pueraria tuberosa*), *yashtimadhu*, (*Glycyrrhiza glabra*), *shaliparni*, *maashaparni*.

2. **Bruhmaneeyam:** *Bruhatwam yat shareerasya janayet tatcha bruhmanam* - That which nourishes the body or that which is bulk promoting.

(eg.) - *Vidaarikanda*, meat, dates, almonds

3. **Lekhaneeyam** - *Lekhanam*: *Lekhanam patthalikaranam thasmai hitham lekhaneeyam* - that which emaciates or makes lean, is *lekhana* or *lekhaneeya*.

(eg.) - Honey, pepper, hot water, turmeric and *navakshaara*.

4. **Bhedana-** *Bhedaneeyam*: *Bhedanam pindathamalaaneem praveekrutya bahihi saaranam*. To break down and make watery the consolidated faeces and then expel it out of the body.

(eg.) Betel nut, *vaasthuka shaaka* (*Chenopodium album*)

5. **Sandhaaneeyam:** *Sandhaaneeyam bhagna sandhaana kaarakam*. *Sandhaana* actually means to join to ligate or to connect; that which helps in rejoining something which has broken is called *sandhaaneyam*. (eg.) Wheat, garlic, *priyangu* (*Callicarpa macrophylla*)

6. **Deepaneeyam:** *Deepaneeyam vahnokaddipanaaya hitham, deepanam antharagneh, sandhukshanam thasmai hitham deepaneeyam*. That which increase the *agni* (*jataraagni*) is called *deepana*.

(eg.) Ginger, garlic, pepper and asafoetida

7. **Paachaneeyam:** *Paachatyaamam na vahnim cha kuryaad hi paachanam* (Sha. Sam). That substance which digests the *aama* but does not increase the *jataraagni*

(eg.) *Naagakeshar* (*Mesua ferrea*), *moolaka patram*, *dhaaraajalam*.

8. **Balyam** - *Balaaya hitham balyam*: That which increases the strength of the body is *balyam*.

(eg.) Almonds, mango, milk, curds, *shaali* variety of rice.

9. **Varnyam** - *Varnaya hitham*: That which improves the colour and complexion of the body is called *varnyam*.

(eg.) - Cardamom, wheat, peas.

10. **Kantiam:** *Kantaaya hitham kantiam* - The substance which is beneficial to the throat (voice) is *kantiam*

(eg.) - Grapes, sugarcane, *vidaarikanda*.

11. **Keshyam:** *Keshaaya hitham keshyam*. That which is good for the hair is *keshyam*

(eg.) - Sesame, garlic, *priyaala majja*

12. **Chakshushyam:** *Chakshushe hitham chakshushyam*. That which is beneficial to the eyes is *chakshushyam*

(eg.) - Agasthi pushpam, *shigru* (*Moringa olifera*)

13. **Achakshushyam:** *Chakshushe ahitham achakshushyam* - That which is not beneficial for the eyes is *achakshushyam*

(eg.) - *Nishvaapa*, *viroadakadhaanya*, *kaalinda*, *kshaaras* (alkalis)

14. **Hrudyam:** *Hrudayaaya manase cha hitham hrudyam* - That which is beneficial to the mind and heart is *hrudyam*

(eg.) - Mango, pomegranate, cuminseeds, jujube fruits, aniseeds and *ajamoda* (wild celery seeds - *Apium graveoleus*).

15. **Ahrudyam:** *Hrudayaaya manase cha ahitham ahrudyam* - That which is not beneficial to the mind and heart is *ahrudyam*.

(eg.) - Sheep's milk.

16. **Vrushyam:** *Yat kinchit madhuram snigdam bruhmanam balavardhanam - Manaso harshanam yat cha, thath sarvam vrushyam uchyathe* (*Cha. Sam., Chi.2*) Sweet, unctuous, *bruhmana*, *balya*, pleasing, substances are aphrodisiacs.

(eg.) - Milk, curds, fragrant flowers, fruits, ladies' finger etc.

17. **Graahi - Sangraahi - Pureeshasangrahaneyam:** That which binds the faeces is called *sangrahi-graahi* etc.

(eg.) - *Shunti* (dry ginger), *cumin*, curds, horse gram.

18. **Sthamban - Vishtambi - Vibandhakar:** They actually mean substances which retard the flow/movement at anything (also the of *faeces*).

(eg.) - *Nishpaava*, *shimbi* variety of *dhaanyas*, *shaali*, *vreehi* variety of cereals, *shrungataka* and brinjals.

19. **Shodhan - Samshodan:** *Sthaanat bahir nayet oordhwam adhashcha mala sanchayam deha samshodhanam tat* (Sha., Sam.). The substances which remove the contaminated faeces, either from above or below (*oordhwam* or *adhomaargam*).

(eg.) - Green gram, water melon (*koshta shodhaka*), ash gourd, *kooshmaanda* (*basthi shodhaka*), cumin seeds (*garbhaashaya shodhaka*)

20. **Sara - saaraka - Anulomana:**

(a) *Saro anulomanaha prokthaha* - (Sushruta)

(b) *Krutwa paakam malaanaam yad bhitwa bandham adho nayet tat cha anulomanam gyeyam* - (Sha. Sam.)

*Anulomana* means bringing about a movement in a forward direction - moving forward. The substance which digests (*paakam*) the faecal matter, removes lumps (*granthi*) and excretes it through the anal orifice, is called *sara-anulomana*.

(eg.) - Garlic, wheat, *nishpaavi*, *kulattha* (horsegram), *maasha* (blackgram)

21. **Moothralam:** *Moothram laathi moothralam* - That which brings about more (increases formation of) urine.

(eg.) Rice, black gram, sesame, water melon, brinjal, *shata pushpa* (*Pimpinella anisum*), ash-gourd (*moothra shodhana*)

22. **Vranaropana:** *Vranam ropayathi ithi vranaropanam* - That which heals (fills) the wound is *vranaropanam*.

(eg.) - Wheat, honey, ghee.

23. **Tharpanam - San tharpanam:** *Tharpayathi - santharpayathi ithi tharpanam santharpanam vaa* - That which nourishes the body and causes satisfaction is called *tharpanam* and that which causes *tharpanam* at a higher degree is called *santharpana*.

(eg.) - Milk, fruit juices, jaggery, certain types of alcohol

24. **Vidaahi:** The food substance which by nature or due to its *gurutwam* is digested over a long period of time and while being digested causes a burning sensation in the stomach and food pipe is called *vidaahi*.

(eg.) - *Nishpaavi*, *mareecha* (pepper), garlic, ginger.

25. **Kopaka - Kopana - Prakopaka (na):** The word "*Kopana*" is derived as "*Kup bhava dhanj*" and "*Kopana*" from "*Kup thacchettye yuch*" and by the root "*kup roshe*". The general meaning is to be strong - severe - overpowering and to cause imbalance in the body. This word is more often used in connection with *doshaas*.

(eg.) - *Vaathakopanaha*, *vaathaprakopana*, *pitthaprakopaka*.

26. *Dooshana - pradoshak - pradooshana*: These are derived from "*dush*" *dhaathu*. Their meaning is "to spoil" - "to make useless" - "to contaminate". This is generally used in connection with *dhaathus*.

(eg.) - *Dhaathupradooshaam, raktha dooshanam, raktha pradooshaka* etc. They can also be used in terms of *doshas* and *srothases* (eg.) *Srothopradooshaka*.

## Appendix II

### GLOSSARIES OF TECHNICAL TERMS

The meanings of various technical terms used in the tables are listed in a set of glossaries here which are organised as follows:

- |   |  |
|---|--|
| I. Qualities:                             | Words occurring in column two - <i>Gunaas</i>  |
| II. Specific Action or <i>Prabhaava</i> : | Terms occurring in columns four and seven (Action on <i>dhaatus</i> and specific action) |
| III. Action on <i>Saptha dhaatus</i> :    | Terms occurring in column four   |
| IV. Action on <i>Malaas</i> :             | Terms in column five   |
| V. Action on <i>Indriyaas</i> :           | Terms in column six  |
| VI. Diseases and symptoms:                | Terms in column eight  |

#### NOTE:

- The prefix "a" would convey the opposite of any word; e.g. "*ahrudaya*" would mean "NOT beneficial to the heart" whereas "*hrudaya*" means "beneficial to the heart".
- The prefix "*athi*" would mean excess. When used as a prefix to any term it would mean an excess of that e.g. *Madhura* is sweet and *athi madhura* is more sweet.
- The prefix "*athyanta*" is a prefix indicating superlative - "most" or of the highest degree e.g. "*athyantha laghu*" would mean very light or of a higher degree than "*athi laghu*".
- The prefix "*ishat*" means "very little" or slightly eg. "*ishat kashaaya*" means, slightly astringent in taste.
- The prefix "*alpa*" means "in small quantity" it is slightly more than "*ishat*" eg. "*Alpa graahi*" means that the substance has the quality of being astringent to a "milder degree", or it is a "little" astringent in action.

## I. QUALITIES

<i>Abhishyandi</i>	Slimy, mucous, increasing secretions	<i>Lehya</i>	Lickable
<i>Accha</i>	Clean, thin	<i>Madhura</i>	Sweet
<i>Amla rasa</i>	Sour taste	<i>Madhura paaki</i>	Sweet on digestion
<i>Amlapaaki</i>	Sour on digestion	<i>Mrudu</i>	Soft/That which makes the body soft
<i>Avyaktha rasa</i>	Unmanifested taste	<i>Naathi sheethoshna</i>	Not too hot or cold
<i>Bhakshya</i>	Eatable	<i>Neerasa</i>	Unmanifested taste/ Tasteless
<i>Bhakshya guru</i>	Heavy (to digest) on eating	<i>Pane arasuktha</i>	Unmanifested taste on drinking
<i>Bhakshya laghu</i>	Light (to digest) on eating	<i>Peya</i>	Drinkable preparation
<i>Bhojya</i>	Food, edible/eatable	<i>Peya laghu</i>	Drink light to digest
<i>Daaruna</i>	Hard	<i>Picchila</i>	Sticky/Slimy
<i>Durgandhi</i>	With bad odour	<i>Rooksha</i>	Dry
<i>Graahi</i>	Astringent in action	<i>Saandra</i>	Gross, thick, dense
<i>Guru</i>	Heavy to digest	<i>Sara</i>	Purgative, moving
<i>Kashaaya anurasa</i>	Astringent secondary taste	<i>Sheetha</i>	Cold
<i>Katina</i>	Hard	<i>Sheetha paaki</i>	Cool on digestion
<i>Katu</i>	Pungent	<i>Sheetha veerya</i>	Cold in potency
<i>Katu paaki</i>	Pungent on digestion	<i>Sheetha sparsha</i>	Cold to touch
<i>Kshaara</i>	Alkaline	<i>Snigdha</i>	Unctuous
<i>Kshaarayuktha</i>	Associated with alkalies	<i>Sookshma</i>	Subtle/That which can clear the <i>Srothases</i>
<i>Laghu</i>	Light to digest	<i>Sparsha ushna</i>	Hot to touch
<i>Laghupaaki</i>	Light on digestion	<i>Sthira</i>	Stable/Firm

<i>Sugandhi</i>	Pleasant smelling	<i>Aamavaatha kara</i>	Causing a disease called "aamavaatha"
<i>Swaadu</i>	Sweet, tasty, taste promoting	<i>Aaschyotana up-ayuktha</i>	Useful in washing the eyes
<i>Swaadu paaki</i>	Sweet on total digestion	<i>Aasya vishodhaka</i>	Oral cleanser
<i>Theekshna</i>	Causing thirst, helping digestion	<i>Aayur vardhaka</i>	Increasing life span
<i>Thiktha</i>	Bitter to taste	<i>Aayushya</i>	Beneficial for a healthy life
<i>Ushna</i>	Hot	<i>Agni deepaka</i>	Increasing the <i>agni</i>
<i>Ushnapaaki</i>	Hot on digestion	<i>Agni deepthi kaaraka</i>	Appetizer/Increasing "agni"
<i>Vikaashi</i>	Acting immediately	<i>Agni maandyakara</i>	Decreasing the power of "agni"
<i>Vishada</i>	Clear, cleaning the <i>srothases</i>	<i>Agni shaamaka</i>	Controlling the equilibrium of "agni"
<i>Vyavaayi</i>	Fast acting/spreading	<i>Agnimaandya</i>	Imbalance in power of digestion
<b>II. SPECIFIC ACTION OR PRABHAAVA</b>		<i>Agnivardhaka</i>	Increasing the power of "agni"
<i>Aadhmaana kara</i>	Causing flatulence	<i>Ahithakaaraka</i>	Not wholesome
<i>Aadhmanam</i>	Flatulence	<i>Amlapitthakara</i>	Causing "amlapittha"
<i>Aahlaadka</i>	Pleasing or giving pleasure to the mind	<i>Amuruthopama</i>	Comparable to "amrutha"
<i>Aama naashaka</i>	Destroying "aama"	<i>Anulomaka</i>	Digesting the "malaas" and helping in its proper expulsion
<i>Aama paachaka</i>	Digesting the "aama"	<i>Bala vardhana</i>	Increasing strength
<i>Aama vardhaka</i>	Increasing "aama"	<i>Basthi shodana</i>	Bladder cleansing
<i>Aamajanaka</i>	Producing "aama"		
<i>Aamakara</i>	Causing the formation of "aama"		
<i>Aamashaamaka</i>	Digesting "aama"		

<i>Basthi-nasya up-ayuktha</i>	Useful in <i>basthi</i> and <i>nasya</i>	<i>Hithakara</i>	Wholesome
<i>Bhuktha rochana</i>	Increasing taste on eating	<i>Hrudayadurj</i>	Pain in heart or chest
<i>Budhivardhaka</i>	Increasing the intellect	<i>Hrudayataakaara ka</i>	Wholesome for the heart and mind
<i>Chedaka</i>	Piercing/cutting	<i>Hrudroga kaaraka</i>	Causing heart diseases
<i>Daahakara</i>	Causing burning sensation	<i>Hruhllasakara</i>	Causing increased salivation
<i>Daardhyakara</i>	Causing sturdiness	<i>Indriya bodhaka</i>	Improving power of perception by the sense organs
<i>Deepana</i>	Increasing the power of <i>agni</i>	<i>Indriya tharpana</i>	Satisfying/Refreshing the sense organs
<i>Deepaneeya</i>	Helping in the increase of <i>agni</i>	<i>Jadathakara</i>	Causing dulness, slothfulness numbness
<i>Dhrithikara</i>	Causing stability	<i>Janthu kaaraka</i>	Causing the formation of organisms
<i>Drushti pradooshaka</i>	Harmful to the vision (eyes)	<i>Jataraagnikara</i>	Increasing the power of <i>Jataraagni</i>
<i>Durjjara</i>	Difficult to digest	<i>Jeevaneeya</i>	Wholesome to life
<i>Garbha poshaka</i>	Nourishing to the foetus	<i>Kaanthivardhaka</i>	Increasing lustre/quality of skin
<i>Garbhaashaya shuddhikara</i>	Cleaning the uterus	<i>Kantashodhaka</i>	Cleaning the throat
<i>Garbhadaayaka</i>	Facilitating pregnancy	<i>Kanta-kaphakara</i>	Causing the increase of <i>kapha</i> in the throat
<i>Garbhashaya vishodhaka</i>	Cleaning the uterus	<i>Kaphaadi roga vardhaka</i>	Aggravating the disease having <i>kapha</i> as the origin
<i>Gulma</i>	Disease wherein there is the formation of a (roundish) mass	<i>Keshya</i>	Beneficial to the hair
<i>Harshada</i>	Giving pleasure/happiness	<i>Kledakara</i>	Increasing the <i>Kleda</i>
<i>Hithakaaraka</i>	Wholesome		

<i>Kledashoshaka</i>	Drying the <i>Kleda</i>	<i>Mukha swacchakara</i>	Oral cleanser
<i>Koshta Kaphaghna</i>	Destroying <i>kapha</i> in the <i>koshta</i>	<i>Muthra krucchakara</i>	Causing difficulty in passing urine
<i>Koshta shodhaka</i>	Cleaning the <i>koshta</i>	<i>Nirdrahara</i>	Destroying sleep (causing insomnia)
<i>Krumikara</i>	Casuing the formation of organisms	<i>Nidrajanana</i>	Inducing sleep
<i>Kshudhahara</i>	Destroying hunger	<i>Nidrakara</i>	Inducing sleep
<i>Lavanya kaaraka</i>	Causing attractiveness	<i>Pachaka</i>	Helping in the digestion
<i>Lekhana</i>	Scrapping	<i>Paachana</i>	Beneficial to the digesion
<i>Lekhaneeya</i>	Helping in <i>lekhana</i>	<i>Pathyakaaraka</i>	Wholesome to the body
<i>Madakaaraka</i>	Causing intoxication	<i>Pathyakara</i>	Wholesome to the body
<i>Madhyaseva</i>	Intake of alcoholic drinks	<i>Peenase kaase cha nindya</i>	Harmful in conditions of "peenasa" and "kaasa" (cold and cough)
<i>Maithuna</i>	Sexual union/Relating to copulation	<i>Pradeeptaagni</i>	Kindling the "agni"
<i>Mandaagnikara</i>	Causing the decreased action of <i>agni</i>	<i>Priya</i>	Pleasing
<i>Manodainya</i>	Weakening the mind	<i>Rakthapitthakara</i>	Causing "rakthapittha" or haemorrhage
<i>Manohaari</i>	Pleasing to the mind	<i>Raktharogakara</i>	Causing disease due to the vitiation of blood
<i>Medhya</i>	Improving intellect	<i>Rakthavikaara kara</i>	Causing abnormalities in the blood
<i>Mehana daardyakara</i>	Improving structure and strength of <i>medrah</i> penis	<i>Rochaka</i>	Beneficial to the sense of taste
<i>Mohakaraka</i>	Causing unconsciousness/insensibility, delusion, confusion	<i>Ruchikara</i>	Improving sense of taste
<i>Mukha masthaka shodhini</i>	Cleansing mouth and the head (all the channels in the head)	<i>Ruchya</i>	Giving taste

<i>Sarvaroga naashaka</i>	Destroying all diseases	<i>Swedana</i>	Causing sweating
<i>Shareera dardyakara</i>	Making the body sturdy	<i>Tandrakara</i>	Causing drowsiness
<i>Sheegrapaaki</i>	Faster digesting substance	<i>Trupthi kara</i>	Giving satisfaction
<i>Sulakaaraka</i>	Causing pain	<i>Trushaakara</i>	Causing thirst
<i>Shoshaka</i>	Drying/weakening	<i>Trushaahara</i>	Curing/Quenching thirst
<i>Shothakara</i>	Causing inflammation	<i>Trushna</i>	Thirst
<i>Shrama naashaka</i>	Destroying fatigue	<i>Twachya</i>	Wholesome to the skin
<i>Smruthi vardhaka</i>	Increasing memory power	<i>Twagdoshakaara ka</i>	Causing abnormalities in the skin
<i>Snehana</i>	Uction	<i>Udhara apathya kaaraka</i>	Unwholesome for the stomach
<i>Sowkumaarya kara</i>	Maintaining softness, delicacy, tenderness, youthfulness	<i>Vaatha rogakara</i>	Causing <i>vaathic</i> diseases
<i>Sramahara</i>	Overcoming fatigue	<i>Vaatharakthakara</i>	Causing <i>vaatha raktha</i>
<i>Srothoshodhaka</i>	Cleansing the body channels	<i>Vaiswaryakara</i>	Causing abnormal voice
<i>Shramanaashaka</i>	Reducing physical fatigue	<i>Varnakara</i>	Giving good complexion
<i>Sthambhana</i>	Arresting bowel movement	<i>Varnya</i>	Beneficial to the complexion
<i>Sthanya vardhaka</i>	Increasing breast milk	<i>Vayasthaapaka</i>	Maintaining the healthy tissue
<i>Sukha kaaraka</i>	Causing happiness	<i>Vibandha aadhmaanakara</i>	Causing constipation and flatulence
<i>Suvarnamaaraka</i>	Deoxidising gold	<i>Vidaahi</i>	Causing <i>vidaaha</i> (excess sensation of heat)
<i>Swaadishta</i>	With good taste (tasty)	<i>Vilekhana</i>	Scrapping
<i>Swarya</i>	Beneficial to the voice	<i>Vishamagnisham aka</i>	Controlling erratic " <i>agni</i> "
		<i>Vrana ropaka</i>	Wound healing

<i>Vrana shodaka</i>	Cleansing wounds	<i>Majja dushtikara</i>	Causing vitiation of the <i>majja dhaathu</i> (bone marrow)
<i>Vranakara</i>	Causing the formation of wounds	<i>Medo naashaka</i>	Destroying <i>medas</i>
<i>Yogavaahi</i>	Ability to take up and enhance the qualities of the substance with which it is administered.	<i>Medo vrudhikara</i>	Causing increase of <i>medas</i>
		<i>Medohara</i>	Reducing <i>medas</i>
		<i>Medovardhaka</i>	Increasing the <i>medo dhaathus</i>
III. ACTION ON SAPTHA DHAATHUS		<i>Oja vardhaka</i>	Increasing <i>ojas</i>
<i>Balya</i>	Strengthening	<i>Prasaadaka</i>	Satisfying
<i>Bhagna Sandhaankara</i>	Helping in the rejoining of fractures	<i>Preenana</i>	Pleasing
<i>Brumhana</i>	That which is bulk promoting	<i>Preenana kara</i>	Pleasing things
<i>Brumhaneeya</i>	Bulk promoting	<i>Pumsatvanuth</i>	Causing sterility
<i>Daardya kara</i>	Causing sturdiness	<i>Pushti</i>	Nourishment
<i>Dhaathu pushti</i>	Strengthening the body tissues	<i>Pushti kara</i>	Nourishing
<i>Dhaathu vardhaka</i>	Increasing the body tissues	<i>Pushti vardhaka</i>	Increasing nourishment
<i>Jeevaneeya</i>	Beneficial to life/life giving things	<i>Raktha dosha naashaka</i>	Curing the disorders of blood
<i>Kaanthi</i>	Brightness of complexion	<i>Raktha dushtikara</i>	Causing disorders of blood
<i>Maamsa pushtikara</i>	Nourishing the <i>maamsa dhaathu</i>	<i>Raktha naashaka</i>	Destroying blood
<i>Maamsavardhaka</i>	Increasing (promoting) the ( <i>maamsa dhaathu</i> )	<i>Raktha prakupithakara</i>	Vitiating the blood
		<i>Raktha vardhaka</i>	Increasing blood (or formation of blood)
		<i>Rasa vardhaka</i>	Increasing <i>rasa dhaathu</i>

<i>Rasaayana</i>	Wholesome for all body tissues	<i>Tharpaka</i>	Satisfying/Refreshing
<i>Sadya shukrakara</i>	Increasing semen instantly	<i>Tharpana kara</i>	Causing satisfaction/Refreshment
<i>Sadyaha shukrakara</i>	Instant "shukra" producers	<i>Tharpaneeya</i>	Satisfying/Refreshing
<i>Sandhaana kara</i>	Causing rejoining of bone fractures	<i>Thrupthi kara</i>	Causing satisfaction
<i>Santharpaka</i>	Satisfying/Refreshing	<i>Vaajikara</i>	Increasing the power of sexual union
<i>Saptha dhaathu vardhaka</i>	Increasing all the seven dhaathus	<i>Veerya vardhaka</i>	Increasing virility
<i>Shukra dushtikara</i>	Causing disorders of shukra	<i>Veerya vrudhikara</i>	Increasing virility
<i>Shukra janaka</i>	Increasing the formation of shukra	<i>Veeryaprada</i>	Giving virility
<i>Shukra kaaraka</i>	Causing the formation of shukra	<i>Vrushya</i>	That which is sweet and unctuous and give a good feeling to the mind and increases and desire of sex
<i>Shukra kshayakara</i>	Causing the decrease in shukra	IV. ACTION ON MALAAS	
<i>Shukra naashaka</i>	Destroying (reducing) shukra	<i>Aamaashaya shodaka</i>	Cleansing the stomach (aamashaya)
<i>Shukra shaamaka</i>	Pacifying (controlling) the shukra	<i>Badhakara</i>	Constipative
<i>Shukra vardhaka</i>	Increasing shukra	<i>Basthi shodhaka</i>	Cleansing the bladder
<i>Shukrada</i>	Beneficial for the formation of Shukra	<i>Bhedaka</i>	Splitting or breaking of faecal matter
<i>Shukrala</i>	Helpful in proper ejaculation	<i>Bhedaka saaraka</i>	Helpful in splitting and evacuating the faecal matter
<i>Sthairyakara</i>	Causing stability	<i>Bhedana</i>	Splitting the faecal matter
<i>Sthoulya kara</i>	Causing increase in size	<i>Bhedi</i>	Inducing loose motions

<i>Doshahara</i>	Removing the <i>doshas</i> from the body	<i>Malabandha kaaraka</i>	Causing constipation/hardness of faeces
<i>Graaha naashaka</i>	Laxative	<i>Maladurgandha naashaka</i>	Deodorising the <i>mala</i>
<i>Graahi</i>	Astringent	<i>Malagraahi</i>	Astringent to faeces
<i>Koshta shuddhikara</i>	Cleansing the <i>koshta</i>	<i>Malakara</i>	Causing the formation of faeces
<i>Krushnatha naashaka</i>	Destroying black pigmentation	<i>Moothra graahi</i>	Reducing the excretion of <i>moothra</i>
<i>Mala badhakara</i>	Constipative	<i>Moothra kaaraka</i>	Causing the formation of urine
<i>Mala bandha</i>	Constipation	<i>Moothranulomaka</i>	Helping the free flow of urine
<i>Mala bhedaka</i>	Separates the adherent faeces	<i>Moothra sangraha</i>	(Anti Diuretic) preventing the free flow of urine
<i>Mala moothra pravrutthikara</i>	Causing excretion of urine and faeces	<i>Moothra vibhandaka</i>	(Anti Diuretic) preventing the free flow of urine
<i>Mala moothra saaraka</i>	Helps movement of faeces and urine	<i>Moothrala</i>	Diuretic
<i>Mala moothra vibhandakara</i>	Causes stagnation of faeces and urine	<i>Puresha kara</i>	Causing the formation of faeces
<i>Mala naashaka</i>	Destroying the waste products (faeces)	<i>Puresha vardhaka</i>	Increasing the faecal matter
<i>Mala rodhaka</i>	Obstructing the waste products (faeces)	<i>Rechaka</i>	Expulsion of <i>mala</i> by liquifying it
<i>Mala shodhaka</i>	Cleansing the waste products	<i>Saaraka</i>	Helping in the moving of <i>malas</i>
<i>Malaavasthambaka</i>	Constipative, causing loss of peristalsis in the large intestine	<i>Samgraahi</i>	Astringent in action
<i>Malavibhandakara</i>	Constipative/causing hardness of faeces	<i>Sramsana</i>	Making the adherent faeces move

<i>Srushta vinmoothra</i>	Easy excretion of urine and faeces	<i>Hrudya</i>	Beneficial to the heart
<i>Srushti mala</i>	Formation of faeces	<i>Mana</i>	Mind
<i>Sthambaka</i>	Stopping the movement of the large intestine	<i>Rasana</i>	Sense of taste
<i>Sthambana</i>	Decreasing the frequency of diarrhoea	<i>Ruchikara</i>	Improving the sense of taste
<i>Sweda janaka</i>	Increasing the perspiration	<i>Smruthi</i>	Memory
<i>Sweda naashaka</i>	Destroying sweating	<i>Sparshanendriya</i>	Sense/organ of touch
<i>Sweda samgraahaka</i>	Reducing sweating	<i>Sravana</i>	Ears (Sense of hearing)
<i>Vibandhakara</i>	Causing blockage or constipation	<i>Twak</i>	Skin (Sense of touch)
<i>Vinmoothra glapna</i>	Drying up of urine and faeces	<i>Upastha</i>	Organ of generation (both male and female - usually denotes the latter)
<i>Vin-moothrahara</i>	Increasing expulsion of urine and faeces	<i>Vaagindriya</i>	Sense/organ of speech
<i>Vishtambha naashaka</i>	Destroying constipation	<i>Vaak</i>	Speech
<i>Vishtambhi</i>	Causing constipation		
<b>V. ACTION ON INDRIYAAS</b>		<b>VI. DISEASES AND SYMPTOMS</b>	
<i>Chakshu</i>	Eye (Sense of vision)	<i>Aadhmaana</i>	Intumescence, swelling of the belly/Flatulence
<i>Chakshushya</i>	Beneficial to the eyes	<i>Aamavaatha</i>	Diseases affecting all joints
<i>Ghraanendriya</i>	Nose (Sense of smell)	<i>Aanaaha</i>	Binding of the bowel movement due to <i>aama</i> or faeces/epistasis
<i>Guda</i>	Anus	<i>Aathapa vikaara</i>	Sunstroke, diseases caused by the sun's intense heat
<i>Hrudayatama</i>	Most beneficial to the heart	<i>Abhighataja roga</i>	Diseases caused by external factors, such as accidents/Traumatic diseases

<i>Agnidagdha</i>	Burnt by fire	<i>Gara-visha</i>	Artificial poison
<i>Ajeerna</i>	Indigestion	<i>Glaani</i>	Tiredness
<i>Amlapittha</i>	Some <i>pittha</i> disorders	<i>Grahani</i>	Disease affecting the intestines
<i>Andhatha</i>	Blindness	<i>Hikka</i>	Hiccoughs
<i>Anidra</i>	Insomnia	<i>Hrudroga</i>	Heart disease
<i>Apasmaara</i>	Epilepsy/Petitmal	<i>Jwara</i>	Fever
<i>Arditha</i>	Paralysis of muscles on one side of the face and neck	<i>Kaamala</i>	Jaundice/Hepatitis
<i>Arshas</i>	Piles	<i>Kaasa</i>	Cough
<i>Aruchi</i>	Loss of taste	<i>Kandu</i>	Itching
<i>Ashmari</i>	Stone in the urinary bladder	<i>Kantaroga</i>	Throat diseases
<i>Aasyavairsya</i>	Bad taste in mouth	<i>Klama</i>	Weakness/Ineretia
<i>Athisaara</i>	Diarrhoea	<i>Krumi</i>	Worms
<i>Basthi roga</i>	Diseases of the urinary bladder	<i>Kshatha</i>	Wound
<i>Bhangandara</i>	Fistula in ano	<i>Kshaya</i>	Degeneration of body tissues
<i>Bhrama</i>	Giddiness	<i>Kushta</i>	Various skin disorders
<i>Chakshu-vikaara</i> <i>/Netra roga</i>	Eye diseases	<i>Madaatyaya</i>	Intoxication due to alcohol
<i>Chardi</i>	Vomiting	<i>Mala bandha</i>	Constipation
<i>Daaha</i>	Burning sensation	<i>Manasanthaapa</i>	Mental anguish
<i>Dadru</i>	A kind of skin disorder	<i>Manoroga</i>	Mental diseases
<i>Danthavikara</i>	Diseases of the teeth	<i>Medaroga</i>	Obesity
<i>Durgandha</i>	Bad smell	<i>Minmina</i>	Nasal speech snuffler/one who speaks with nasal utterance

<i>Mooka</i>	Loss of speech	<i>Shwaasa</i>	Breathlessness/Asthama /Bronchitis
<i>Moorccha</i>	Loss of consciousness	<i>Siro-roga</i>	Disease of the head
<i>Moothraghaata</i>	Urinary disease	<i>Shotha</i>	Swelling
<i>Mukhadourgandh ya</i>	Bad smell in the mouth and nose	<i>Srama</i>	Tiredness
<i>Mukharoga</i>	Diseases of the mouth	<i>Swarabhedha</i>	Defects in voice
<i>Mukhashosha</i>	Dryness of the mouth	<i>Tandra</i>	Lassitude, weariness
<i>Mukhavairasaya</i>	Bad taste in the mouth	<i>Tuni</i>	Painful disease affecting the urinary system
<i>Muthrakrucchra</i>	Painful discharge of urine	<i>Trushna</i>	Thirst
<i>Pandu</i>	Anaemia in general	<i>Udara</i>	Enlargement of the abdo- men due to flatulence, fluids etc. Any morbid in- fection of the abdomen
<i>Peenasa, Prathisyaya</i>	Different stages of cold	<i>Unmaada</i>	Insanity
<i>Pleeharoga</i>	Disease of spleen	<i>Urakshatha</i>	Chest injury/Wound in the lungs
<i>Prameha</i>	Excessive discharge of urine	<i>Vaatha raktha</i>	Acute gout
<i>Pratuni</i>	A kind of disease in the urinary system	<i>Vaatha roga</i>	<i>Vaatha</i> predominant dis- eases
<i>Puya</i>	Pus	<i>Vibandha</i>	Constipation
<i>Raktha pittha</i>	Different types of bleed- ing diseases in general	<i>Visarpa</i>	Kind of skin dis- ease/Erysipelas
<i>Raktha vikaara</i>	Blood related diseases	<i>Visha</i>	Poison
<i>Sangrahani</i>	Disease affecting the in- testines	<i>Vrana</i>	Wound
<i>Shoola</i>	Pain	<i>Yoniroga</i>	Diseases affecting the (female) genitals
<i>Shosha</i>	Dryness, wasting away of <i>dhaathus</i>		
<i>Sukradosha</i>	Disease of semen		

## Appendix III

### The Source Material for this Book

Any book should have some authority, on the basis of which the text is written. Otherwise, it becomes necessary to prove its authenticity and we fail to establish its scientific basis. As the topic for this book is "The Ayurvedic Principles of Food and Nutrition" the source materials also would only be *Ayurvedic* texts. *Ayurveda* is a "*shastra*" (science). It is directly related to the life of human beings irrespective of whether they are healthy or diseased. This science - *Ayurveda* describes the methods, by which the healthy can stay healthy and the diseased can be rid of their disease. The principles of Food and Nutrition form an important part of such methods.

The first volume of this topic has already been published, in which some light has been thrown on the basic principles of *Ayurveda*. The book gives a clear picture of certain points, but some others are left doubtful. For eg. the question whether *Ayurveda* is a science? \* Why is so much of weightage given to the *samhithas*? What does a *samhitha* actually mean? Why so much of importance is given to *Aapthapramaana* of *Aapthaas* (authoritative statements)? What are *sangrahaas* and *nighantus*? What is their necessity? How do we prove the statements in them? Can these be used in today's modern age? It is natural that such questions would come to the mind of a reader who has an enthusiasm to learn more. Answering such questions with proper support and in a systematic way would itself be a topic for an independent book. Here we will give in brief, only about "*shastra*", "*samhitha*" and "*nighantu*", as this book has been compiled on the basis of these treatises.

#### What is *Shaastra*?

What is the definition of *shastra*? What is its usefulness and its importance? The word *Shaastra* has been defined and described in many ways.

1. *Shaasyathe anena ithi shaastram*
2. *Shishyathe anena ithi shaastram*
3. *Thasmath shaastram pramaanam the karyaakarya vyavasthithow*
4. *Tatwa abhedena yat shaastram tath karyam na anya vidham*

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\* For a discussion on "The Scientific Basis of Indian Systems of Medicine" the reader is also referred to LSPSS Monograph No: 1 - "Local Health Tradition: An Introduction, Chapter III (pp 52-77).

5. *Hitha anu shaasana pathye shaasthram cha veda moolakam atho veda viruddhartham shaasthroktham karma santhyajeth, swabudhi rachithaihi shaastraihi pratharyeha cha balishaan*

Generally, this carries the sense of being - A sacred precept of rule, A Scriptural injunction or Science (material and spiritual science together)

*Shaastra maryaada, shaastra reethi, shaastra marga, shaastra prothipaaditha, shaastra abhyaassa, shaastragya, shaastragyave, shaastra tatwa* are used singly it implies works of religion literature, or science in general, or treatises upon the arts. It is therefore customarily connecteed with some other words, as *Vedanta shastra, Vyaakarana shastra* etc.

## ***Samhitaas***

What is a "*samhitha*"? What is its use and how can we prove its authenticity?

1. *Samyak roopena hitha kaarinee*

2. *Samyak hitha vahaaha*

The word *samitha* would mean, that text or work which is supportive and (nutritive/nourishing) to *iha* and *para* - i.e. to this and the "other" world, both spiritually and physically. Such works can be written only by persons having "*divya drushti*" (diviine vision) , "*dhyaana chakshu tapaschakshu, gyaana chakshu*" (vision of knowledge and meditation). The main aim of such works is *jagat kalyan* or universal benefit.

They (i.e. *Samhitaakaaras*) were not interested in trivial and worldly objectives like selfishness and monitory benefits. So selfless was their motive, that some of *Rishis* have not even given any clear indication about their identity. These great people have studied the gross and subtle world around them deeply formulated independent principles, or studied the rules of creation and by classification and analysis, and having obtained full knowledge, have put down as texts in their own language, for the benefit of mankind. These texts are called as *Samhithaas*. The *Samhithaas* like that of *Charaka* and *Sushrutha* are the basic source material for all the other *Ayurvedic* texts.

The speciality of *samhithaas* are

1. Their acceptability
2. Their applicability to all times.
3. Certain vast and important subjects have been described very concisely and cryptically - this is of great practical advantage.

4. The principles are - *shaashwat* and *nitya* - i.e. eternal and applicable to all times.
5. Permission is given for independent thinking at practical levels.
6. Independence to incorporate changes in treatment, *dravyaguna* and *nidaana* (diagnostics) according to the contemporary needs.
7. There are descriptions about certain details which are applicable even today eg. the identification of a *ku vaidya* and a *su vaidya* (i.e. quality of a physician), change in treatment according to whether the patient is rich or poor the examination of a student or a preceptor, methods of learning and teaching, reading a text, methods or debating and forming councils for discussing the *shaashtra*.
8. It has also been mentioned as to how one can know and understand the unspoken or untold matter also. i.e. we get information at three levels namely *tatwa* - *shaashtra* and *vyavahara* at basic principles, texts and practice.

## ***Charaka Samitha***

This is one of the well known *samithaas* available to us today. It has a very special place in treatment. There are descriptions of about 500 to 550 drugs. These drugs have been clasified in a very scientific and clear cut manner, which seems to be no way inferior from the modern viewpoint. In the context of this text we can see a few of the food substances as examples.

## **Classification of Foods**

The foods are classified in many ways:

### **I. Based on the viewpoint of creation**

(i) *Sendriya* (with sense organs) - *chetana* (living).

(ii) *Nireendriya* (without sense organ) - *achetanam* (non-liviing)

*Aahaara* also can be of these two types *sendriya* eg. animal or plant products and *nireendriya* eg. salts and minerals.

### **II. Based on origin**

*Jaangama* - Animal products

*Audhbiddha* - Vegetable products

*Paarthiva* - Mineral products.

### III Based on the *pancha maha bhoothas* classification

1. *Paarthiva dravya*
2. *Aapya dravya*
3. *Aagneya dravya*
4. *Vaayavya dravya*
5. *Naabhasa dravya*

These refer to substances having a predominance of the respective *mahabhoothas* in them.

These are the scientific classification of the creation as a whole. This can only be called a gross classification. A more detailed classification can be done in the following manner. For example the *Audbhiddha* or vegetable group is classified further as -

- (a) *Vanaspathi* - foods without apparent flowers.
- (b) *Vaanaspathya* - Those that fruit and flower for a long period of time.
- (c) *Oushadhi* - plants which dry after bearing fruits.
- (d) *Veerudh* - climbers and creepers which flower and fruit for many years.

This classification is the speciality of *Charaka*.

### IV. Based on Action

Foods can also be classified into three types based on their action.

- (a) *Doshaprashanama* - pacifying the *doshaas*.
- (b) *Daathu pradooshana* - vitiating the body tissues.
- (c) *Swastha vruthakara* - maintaining health.

Description of the different parts (classification of the parts based on the usage). *Aahara dravyas* would mean various substances, in this manner. Some of the different *ahaara dravyas* according to the parts used are :-

1. *Moola* - Roots eg. Carrots, radish, ginger.

2. *Twacha* - Skin eg. Cinamon.
3. *Saara* - Extracts eg. Wheat extracts, (*Nityakundala satwa*).
4. *Niryaasa* - Exudates eg. Asafoetida.
5. *Naala* - Stem eg. Lotus stem.
6. *Swarasa* - Juice eg. Lime juice.
7. *Pallava* - Shoots eg. Lime shoots, tender leaves of drumstick tree.
8. *Kshaara* - Alkaline preparations eg. *Tilakshaaraa yavakshaara*
9. *Ksheera* - Milk not in use generally - some times as *sleshmaghna*
10. *Phala* - All fruits
11. *Pushpa* - Flowers eg. Drumstick flowers, plantain flowers
12. *Bhasma* - Powders eg. The powders made from fried til and spices
13. *Thaila* - Oils - til oil
14. *Kantaka* - Thorns eg. Some varieties of brinjal
15. *Patra* - Leaves eg. All leafy vegetables
16. *Shunga* - Auxillary buds eg. *Shathavari*
17. *Kanda* - All tubers like potato
18. *Praroha* - Tendrills eg. *Vata praroha*

*Dravyaas* are classified into 50 types, based on the special properties e.g.: *Jeevaneeya*, *bruhmaneeya*, *lekhaneeya*, *bhedaneeya*, *samdhaneeeya*, *deepaneeya*, *balya*, etc. A detailed description of this classification is available in 4th chapter of the *Suthra Sthaana* of *Charaka Samhitha*. Readers who are interested in knowing more can refer to the same. Similarly, there are classifications of the *dravyaas* based on their special action, which are mentioned here and there in the *samhithaas*.

## V. Classification on the basis of wholesomeness

- eg. 1. Red variety of rice is extremely wholesome
2. Rice of the *kodo* variety is extremely unwholesome.

## **VI. Twelve groups of food substances**

1. *Shooka dhaanya*
2. *Shami dhaanya*
3. *Shaaka varga*
4. *Phala varga*
5. *Haritaka varga*
6. *Maamsa varga*
7. *Madya varga*
8. *Jala varga*
9. *Gorasa varga*
10. *Ikshu varga*
11. *Krutaanna varga*
12. *Aahaara upayogi dravya varga*

## **VII. Classification according to the action on *Doshaas***

1. *Vaathaavjayan varga*
2. *Pittaavajayan varga*
3. *Sleshmaavajayan varga*
4. *Vaatha vardhan varga*
5. *Pittha vardhan varga*
6. *Sleshma vardhan varga*

## **VIII. According to the Therapeutic Actions**

1. *Rasayanadravya* eg. Milk, ghee
2. *Vaajeekarana* eg. Black gram, eggs

### 3. Divyoshadhi eg. Aamlaki

A detailed study of the *Charaka Samhitha* gives these eg. By seeing this list no one can doubt the scientific basis of this text and the method of classification.

### *Sushrutha Samhitha*

*Sushrutha samhitha* has divided the food substances into two major groups viz. *Jala* and *Dhaanya Varga*

*Jala Varga* has been subdivided into ten groups - *Paneeyavarga*, *Ksheera varga*, *Dadhivarga*, *Takra varga*, *Ghrutha varga*, *Thaila varga*, *Madhu varga*, *Ikshu varga*, *Madhya varga* and *Moothra varga*

*Dhaanya Varga* has also been subdivided into ten groups - *Shaali dhaanya*, *Shooka dhaanya*, *Shimbi dhaanya*, *Maamsa varga*, *Bhakshya varga*, *Phala varga*, *Shaaka varga*, *Lavana varga*, *Krutaanna varga* and *Anupaana varga*.

In this way, *Charaka* and *Sushrutha Samhithas* have more or less given similar classifications. There are a few differences due to some *upavargas*. Yet there is one truth which is obvious and that is, it is unlikely that one can find any science other than *Ayurveda*, where one can find such extensive and explanatory literature. These *vargas*, their *upa vargas* (sub categories), their qualities actions, therapeutic use etc are a vast subject.

### *Nighantus*

We have thus seen the example of *Samhithaas*, we can now see the *nighantus*. *Nighantu* is known from olden days itself as the compilation of the names of the different drugs. The list of words used in *Vedas* is called a *nighantu*. In the explanation (*Nirukthi*) of *Yaskaacharya* the word "*nighantu*" is explained as a '*shabda kosha*' i.e. dictionary. As *Ayurveda* is also coming under the group of *Vedas*, the words (names of drugs) in the texts of *Ayurveda* are called '*aushadhi nighantu*'. Among all the *nighantus*, *Dhanvantari nighantu* is the most ancient. This has been dealt with in the "*Local Health Traditions : An Introduction*". The *nighantus* available today are as follows:

1. *Dhanvantari Nighantu* 2. *Madanapaala Nighantu* 3. *Raja nighantu* 4. *Kaiyadeva nighantu* 5. *Bhaavaprakaasha Nighantu* 6. *Amarakosha* 7. *Shabdakalpadruma* 8. *Vaachaspathyaabhidhaana* 9. *Medini kosha* 10. *Dravyagunashathaka*.

There are also other works in local languages in different regions.

The importance of a *nigantu* for a *Vaidya* is brought out in an ancient saying - as follows.

*Nighantuna vinaa vaidyo vidwaan vyakarnovinaa  
Vinaabhyasena dhaanushkastrayo haasyayasya bhaajana*

A physician without the knowledge of *nighantus*, a scholar without the knowledge of grammar and an archer out of practice - are a laughing stock of the world.

An effort has always been made to give a complete and scientific solution for every problem that emerges at each point of time. This can be understood when one reads the *nighantu* from the beginning till the end. *Charaka Samhitha* says, " *Pareekshya karino hi kushala bavanthi* ". i.e. "It is only those who test the knowledge obtained from texts with their practical experience who benefit from the *shastraas*". Thus, these works pass the test of being writings, which cater to the contemporary needs/requirements. This alone is sufficient to prove its scientific basis. So we consider the authors of these *nighantus* as "Apthas", and their words as authority. One thing is sure that where there is no blind following of the past and there is a live scientific intellect, there can be no difference of opinion. But in this state one should resort to perception. One should use one's unprejudiced intellect and experience and debate over the *shastras* and only then take a decision.

### ***Bhaavaprakasha Nighantu***

This *nighantu* is comparatively a more recent one (1550 A.D.). By reading the book in full, some points become clear to us. It is not just a compilation of the newer substances in use, but some descriptions of newer substances are also found from the *Ayurvedic* view point. This work has all the eight *angaas* of *Ayurveda*. There are totally 24 important *vargas* in this text. In all of them 426 drugs are described. The *vargas* relating to *ahaara* are as follows:

- *Aamradi varga*, *dhaanya varga*, *shaaka varga*, *maamsa varga*, *kruttana varga*, *vaari varga*, *dugda varga*, *dadhi varga*, *takra varga*, *navaneeta varga*, *grutha varga*, *thaila varga*, *sandhana varga*, *madhu varga*, *ikshu varga*, *anekarthha varga*.

### **Importance / Speciality of *Bhaavaprakasha Nighantu***

1. There are descriptions of substances not mentioned in earlier *nighantus*, eg. *Kharjoora* (dates), *pinda karjoora*, (pine apple), *dugdhamra* (mango pulp with milk) etc
2. The detailed descriptions of diagnosis, signs and symptoms and treatment of newer diseases are found eg. *Phirang* (Syphilis).

The classification of food substances in the general classification of substances, is of significant importance. In this humble attempt, we have, to a great extent taken *Bhaava Prakasha* as our source material, and this is undoubtedly the best and most scientific. As the newer diseases and substances have been dealt with in detail, there will not be any necessity to refer to any other book. This is our opinion out of experience.

# INDEX

## How to use this Index

To find out the properties of any food substance you should know its - common name or Sanskrit name or its systematic botanical name. For example, if you wish to know the properties of Rice - in this index, against rice there is the number 1, indicating that this is entry number 1 in the tables. Similarly the number 1 will be found against *Tandula* (Sanskrit name of rice) and *Oryza sativa* (the technical botanical name of rice).

The common names are given in normal letters, the botanical names are in italics, and the Sanskrit names are in bold italics. The section headings and sub-section headings are in capitals.

**Aadhaki 16**

**Aadraka 198**

**Aaluka 44**

**Aanoopa Maamsa 72**

**Abelmoschus esculentus 31**

**Aconite leaved kidney beans 11**

**Aegle marmelos 158**

**Agaricus campestris 62**

**Agasthi 26**

**Agasthi/Agatthi 26**

**Aja 63**

**Aja dugdham 104**

**Aja ghrutham 128**

**Ajamoda 190**

**Akshota 160**

**Alaabu 36**

**Allium cepa 48**

**Allium sativum 47**

**Almond**

fruit 177

nuts 177 (a)

**Alpa ghrutha yuktha 119**

**Amla dadhi 109**

**Amlika 174**

**Amlikaphala**

**Paanaka 238**

**Sara 238**

**Amomum sabulatum 210**

**Amorphophallus campanulatus 43**

**Amra 172**

**Amrapeshi 172 (c)**

**Amravarthaka 172 (j)**

**Baala 172 (a)**

**Dugdhaamra 172 (h)**

**Galitaamra rasa 172 (f)**

**Kaanda 172 (g)**

**Pakwaamra 172 (d)**

**Prouda 172 (b)**

**Raajamra 172 (i)**

**Vruksha pakwa 172 (e)**

**Anacardium occidentale 182**

**Ananas sativus 153**

- Andropogon muricatus* 206
- Animals
- Having shells 74
- Living in dry lands 73
- Living in marshy lands 72
- Aniseed 195
- Annanasa* 153
- Annona reticulata* 152
- Annona squamosa* 151
- Apakwa takra* 122
- Apium graveolens* (*Phychotis ajowam*) 190
- Apple 178
- Arachis hypogaea* 136, 181
- Artocarpus integraifolia* 173
- Aruka* 150
- Asafoetida 193
- Ashgourd 35
- Alkaline (treated with) 35 (b)
- Raw 35 (a)
- Ripe 35 (c)
- Athasi thailam* 134
- Badari* 187
- Bael fruit 158
- Bahu vara* 171
- Barley 5
- flour 223
- Bassia latifolia* 167
- Bauhinia tomentosa* 180
- Bay leaf 205
- Bengal gram 17
- Benincasa cerifera* 35
- Besan laddu 218
- Besana modaka* 218
- Besana vatika + Kvathita* 226
- Betel Nut 156
- steamed 156 (b)
- tender 156 (a)
- Bhaktham* 228
- Bhendi 31
- Bilwa* 158
- Bimbi* 33
- Bishop's weed 190
- Bitter gourd 40
- Black cummin 192
- Black gram 8
- Black pepper 194
- Bladder dock 60
- Borassus flabellifer* 140
- Brassica juncea* 14
- Brassica nigra* 13
- Breast milk 105
- Brinjal 32
- Tender 32 (a)
- Ripe (fully mature) 32 (b)
- Roasted 32 (c)
- Buchanania latifolia* 179
- Buffallo's milk 103
- Bull's Heart 152
- BUTTER IV E
- From Buffallo's milk 124

From Cow's milk 123

## BUTTERMILK IV D

Buttermilk 112

Immature 122

Matured 121

Of mathitha type without fat 117

Sweet and sour 115

With a little fat 119

With fat 120

With half water 116

With water and fat 113

Without fat 118

Without water and fat 114

*Cajanus indicus* 16

*Capparis corundas* 188

Carambora 159

Cardamom 210

Cardamon (small) 200

Carrot 46

*Carum curui* 192

*Caryophyllus aromaticus* 208

Cashew nut 182

Castor oil 133

*Cephalandra indica* 33

*Chacchika* 117

*Chanaka* 17

*Changeri* 59

*Chatraka* 62

*Chenopodium album* 50

Cherry plum 150

Chicken 89

Chinese Dolichos 9

Chirounji (H) 179

Fruit pulp 179 (a)

Chivda (H) 241

*Chounjya matsya* 83

*Chounjya jala* 98

*Chukrika/Chukra* 60

*Cibeba officinalis* 202

*Cicer arietinum* 17

*Cicinda* 38

Cinnamon 204

*Cinnamomum cassia* 204

*Cinnamomum iners* 205

*Cipita* 241

*Citrullus vulgaris* 29

*Citrus aurantium* 184

*Citrus bergamia* 162

*Citrus decumana* 161

*Citrus limonum* 163

Cloves 208

Cobra's saffron 203

Coconut 147

Coconut oil 141

*Cocos nucifera* 147, 141

Colostrum 106

Cooked rice 228

Unwashed 228 (b)

Washed 228 (a)

*Cordia latifolia* 171

Coriander 52  
*Coriandrum sativum* 52  
 Corn oil 138  
 Cottonseed oil 139  
 Cow 66  
 Cow's milk 102  
 Cowpea 10  
*Crocus sativus* 207  
 Cubebs 202  
 Cucumber 37  
     Ripe 37 (a)  
*Cucumis sativus* 37  
*Cucumurbita maxima* 28  
*Cucumis melo* 30  
 Cumin seeds 191  
*Cuminum cyminum* 191  
**CURD IV C**  
     Curd 107  
     Mildly fermented 108  
     Sour 109  
     Sweet 110  
     Whey 111  
 Custard apple 151  
 Daal 229  
*Daala* 229  
**DADHI IV C**  
     Amla 109  
     Dadhi 107  
     Manda 108

*Madhura* 110  
*Masthu* 111  
*Dadima* 170  
*Daucus carota* 46  
 Deer 71  
**Dhaanya**  
     *Kshudhra* 21  
     *Nutana* 23  
     *Puraana* 24  
     *Viroodha* 25  
**DHAANYA VARGA I**  
     **KSHUDRA DHAANYA I D**  
     **SHAALI DHAANYA I A**  
     **SHIMBI DHAANYA I C**  
     **SHOOKA DHAANYA I B**  
*Dhaatri Phala* 149  
*Dhaara jala* 94  
*Dolichos biflorus* 12  
*Dolichos cylindricus* 9  
*Dolichos lablab* 10  
*Draaksha* 148  
**DRAVA VARGA IV**  
     **DADHI IV C**  
     **DUGDHA IV B**  
     **GHRUTHA IV F**  
     **JALA IV A**  
     **MADHU IV I**  
     **MADYA IV H**  
     **NAVANEETA IV E**  
     **TAKRA IV D**

## **THAILA IV G**

Dried fish 87

Drumstick leaves 53

## **DUGDHA VARGA IV B**

*Aja* 104

*Dugdham* 101

*Gavya* 102

*Mahisha* 103

*Peeyusham* 106

*Sthanyam* 105

Edible date 175

Eggs

Of birds 93

Of fish 86

*Elephantopus scaber* 56

*Eletaria cardamomum* 200

*Emblica officianalis* 149

*Eranda thailam* 133

*Eugenia jambolana* 185

Fenugreek 196

Leaves 54

*Feronia elephantum* 183

*Ferula foetida* 193

Field pea 18

Figs 180

## **FISH III C**

Dried 87

Eggs of 86

Fish (general) 78

Fried 88

From lakes 84

From ponds 83

From rivers 82

From small lakes 81

From the sea 79

From waterfalls 85

From wells 80

Fish eggs 86

Flavoured sugar syrup 237

*Foeniculum vulgare* 196

Fried fish 88

Fried meat 227

## **FRUITS VI**

*Gaja karnalu* 49

*Garcinia purpurea* 165

Garden purslane 58

Garlic 47

*Gavya dugdham* 102

*Gavya ghrutham* 126

*Gavya navneetha* 123

Genti (H) 49

## **GHEE IV F**

Clear supernatant part 129

From buffalo's milk 127

From Cow's milk 126

From Goat's milk 128

Ghee (general) 125

*Ghola* 113

## **GHRUTHAM IV F**

*Aja* 128

- Gavya* 126
- Ghrutha (general)* 125
- Ghrutha manda* 129
- Mahisha* 127
- Gingely oil 130
- Ginger 198
- With rock salt 212
- With Salt and lemon 211
- Goat 63
- Goat's milk 104
- Godhooma* 4
- Gojihva* 56
- Gooseberry 149
- Gossypium herbaceum* 139
- Grain
- New 23
- Old 24
- Sprouted 25
- GRAINS I
- CEREALS IB
- CEREALS (Other) ID
- LEGUMES AND OILSEEDS IC
- RICE VARIETIES IA
- Grapes 148
- Great millet 22
- Green gram 7
- Laddu 217, 224
- Grewia asiatica* 168
- Groundnut oil 136
- Groundnuts 181
- Gruel (of rice etc.) 240
- Grunjan* 46
- Guava 166
- Gujarathi cardomom 201
- Haliva 196 (a)
- Harina* 71
- HARITAKYAADI VARGA VII**
- Helianthus annuus* 137
- Hingu* 193
- Holaka* 242
- HONEY IV I**
- Honey 144
- Hordeum vulgare* 5
- Horse gram 12
- Hydnocarpus wightiana (Cajanus indicus)* 135
- IKSHU VARGA V**
- Ikshu* 145
- Rasam (dantakrutha)* 146 (a)
- Rasam (yantrakrutha)* 146 (b)
- Immature buttermilk 122
- Indian butter fruit (*Mahua*) 167
- Indian dill fruit 51
- Indian sorrel 59
- Jaangala mamsa* 73
- Jackfruit 173
- Raw 173 (b)
- Ripe 173 (a)
- Seeds 173 (c)

## **JALA IV A**

Chounjya 98  
Dhaara 94  
Karakajala 95  
Kaupa 100  
Nadeya 96  
Prasravana 97  
Tadaaga 99  
*Jala Jambu 186*  
*Jambeeram 162*  
Jambul 185  
*Jathiphala 209*  
*Jeeraka 191*  
Jilebi 219  
*Juglans regia 160*  
Jujube 187  
Dry 187 (b)  
Kola 187 (e)  
Lavli type 187 (c)  
Ripe 187 (a)  
Sauveera 187 (d)  
*Kaarpaasa thailam 139*  
Kababs 213  
*Kadali pushpa 27*  
*Kadali phala 155*  
*Kajutaka 182*  
*Kalaaya 18*  
*Kalinga 30*  
*Kanji 240*  
*Kankola 202*

*Kapittha 183*  
*Kara maranga 159*  
*Karakajala 95*  
*Karamarda 188*  
*Karkandhu 187*  
*Karkati 37*  
*Apakwa 37 (a)*  
*Karkoti 34*  
Karounda (H) 188  
Ripe 188 (b)  
Unripe 188 (a)  
*Karvella 40*  
*Kasava 67*  
*Kaupa matsya 80*  
*Kaupa jala 100*  
*Kausumbha 55*  
*Kesar 207*  
*Kharbuja 29*  
*Khichidi (H) 230*  
Kheksa (H) 34  
Khus-Khus grass 206  
Kokam butter fruit 165  
Ripe 165 (a)  
Unripe 165 (b)  
*Kokaru 64*  
*Kooshmaanda 35*  
*Apakwa 35 (a)*  
*Kshaarayukta 35 (b)*  
*Pakwa 35 (c)*  
*Koshastha 74*

Kovai (T) 33

*Krishna Jeeraka* 192

*Krusara* 230

**KRUTANNA VARGA VIII**

*Ksheerika* 231

Kshudra dhaanya 21

*Kshudra kharjuri* 175

*Kshudra dhaanya* 21

*Kukkuta* 89

*Kulattha* 12

*Kulmasa* 221

*Kundalini* 219

*Kustumbari* 52

*Kusumbha thailam* 132

*Kvathitha* 255

Lady's finger 31

*Laaja* 243

Lamb 65

*Langenaria vulgaris* 36

*Lasoona* 47

*Lavanga* 208

Lemon 163

Juice 239

With ginger and rock salt 211

*Lens esculenta* 15

Lentil 15

*Lepana* 196 (b)

Lime juice 239

Linseed oil 134

*Linum usitatissimum* 134

## LIQUIDS IV

BUTTER IV E

BUTTERMILK IV D

CURDS IV C

GHEE IV F

HONEY IV I

MILK IV B

OIL IV G

WATER IV A

WINES IV H

Lobia (H) 10

*Loni-Gholu* 58

*Luffa acutangula* 42

*Luffa aegyptica* 41

**MAAMSA III**

*Aanoopa* 72

*Aja* 63

*Jaangala* 73

*Kasava* 67

*Kokaru* 64

*Koshastha* 74

*Mendha* 65

*Paneeya kukkuta* 69

*Sadyohata* 75

*Sambhara* 70

*Srungaatakam* 214

*Varaaha* 68

*Vrudha* 76

*Vrushabha 66*  
**MAAMSA VARGA III**  
*BILESHAYA III B*  
*GRAAMYA III A*  
*MATSYA III C*  
*VISHKEERA III D*

*Maamsa srngatakam 214*

*Maasha 8*

*Madhu 144*

*Madhu karkati 161*

**MADHU VARGA IV I**

*Madhuka 167*

*Madhura and Amla Takra 115*

*Madhura dadhi 110*

**MADYA VARGA IV H**

*Mahakoshataki 41*

*Mahisha dugdham 103*

*Mahisha ghrutham 127*

*Mahisha navaneetha 124*

*Maize 6*

*Makaya 6*

*Makaya thailam 138*

*Makushtaka 11*

*Mandapi thailam 136*

*Mandapi 181*

*Mandha dadhi 108*

*Mangifera indica 172*

*Mango 172*

*Dried fruit pulp 172 (j)*

*Fruit pulp with milk 172 (h)*

*Fullgrown 172 (b)*

*Pieces 172 (g)*

*Pulp 172 (c)*

*Rajamra (best) 172 (i)*

*Ripe 172 (d)*

*Smashed fruit pulp 172 (f)*

*Tender 172 (a)*

*Tree ripened 172 (e)*

*Mataka 216*

*Mareecha 194*

*Masoorika 15*

*Masthu 111*

*Mathit 114*

**MATSYA III C**

*Anda 86*

*Chounjya 83*

*Kaupa 80*

*Matsya (saamaanyaguna) 78*

*Nadeya 82*

*Nirjharaja 85*

*Saamudram 79*

*Saroja 81*

*Shushkha 87*

*Tadaaga 84*

*Matsyaanda 86*

*Matured buttermilk 121*

**MEATS III**

**BURROWING ANIMALS III C**

**DOMESTIC ANIMALS III A**

**FISHES III B**

### BIRDS III D

Those deriving their food by digging into the soil (birds which pick grains) III D

### MEAT III

Freshly slaughtered 75

Fried 227

Old 76

Samosa 214

Soup 215

*Menda* 65

Medicinal lime 162

*Methi* 196

*Methika* 54

### MILK IV B

Breast 105

Buffallo 103

Colostrum 106

Cow 102

Goat 104

Milk 101

*Mishta nimbu* 164

*Momordica charantia* 40

*Momordica cochinchinensis* 34

*Moolaka* 45

*Taruna* 45 (a)

*Vruddha* 45 (b)

*Moolaka patra* 61

*Moringa olifera* (leaves) 53

*Mudga modaka* 217

*Mudga vatakam* 224

*Mudgam* 7

Mulberries 169

Raw 169 (a)

Ripe 169 (b)

*Musa sapientum* 27

*Musea ferrea* 203

Mushroom 62

Mustard oil 131

Mustard seeds 13

Mustard seeds (Another variety) 14

Mutton samosa 214

*Mylabris beetle* 156

*Myristica fragrans* 209

*Nadeya jala* 96

*Nadeya matsya* 82

*Nagakesar* 203

*Narikela* 147

*Narikela ksheera* 232

*Narikela thailam* 141

*Naringa* 184

### NAVANEETHA IV E

*Gavya* 123

*Mahisha* 124

*Nava madhya* 142

New grain 23

New Wine 142

*Nikochaka* 154

*Nimbuka* 163

*Nimbuka phala paanaka* 239

*Nirjharaja matsya* 85

*Nispaava* 9

*Nutana dhaanya* 23

Nutmeg 209

#### OIL IV G

Castor 133

Coconut 141

Cotton seed 139

Corn 138

Gingely 130

Groundnut 136

Linseed 134

Mustard 131

Palm 140

Safflower 132

Sunflower 137

Wild almond 135

Old grain 24

Old Wine 143

Onion 48

Orange 184

*Oryza sativa* 1

*Oxalis corniculata* 59

*Paaneeya kukkuta* 69

*Pakshyaanda* 93

*Pakwa takra* 121

*Palaandu* 48

*Palala* 222

Palm oil 140

Palmyra palm fruit 157

Juice 157 (b)

Ripe 157 (a)

*Panasa phala* 173

*Apakwa* 173 (b)

*Beeja* 173 (c)

*Pakwa* 173 (a)

Pappad 234

*Parava* 91

*Parmelia perlata* 199

*Parpata* 234

Partridge 92

*Parushaka* 168

*Patola* 39

*Peetha kooshmaanda* 28

*Peeyusha* 106

*Peruka* 166

#### PHALA VARGA VI

*Phalgu* 180

Phalsa (H) 168

Raw 168 (a)

Ripe 168 (b)

*Phaseolus aconitifolius* 11

*Phaseolus mungo* 7

*Phaseolus roxburghii* 8

*Phoenix dactylifera* 175

*Phoenix sylvestris* 176

Pig 68

Pigeon 91

Pigeon pea 16

*Pimpinella anisum* 51

*Pinda kharjuri* 175

Pineapple (ripe) 153

*Piper nigrum* 194

Pistachio nuts 154

*Pistacia vera* 154

*Pisum sativum* 18

Plantain 155

    Flowers 27

    Raw 155 (a)

    Ripe 155 (c)

    Semiripe 155 (b)

Poli (stuffed rotis) 242

Pomegranate 170

    Sour - astringent 170 (b)

    Sweet - sour 170 (a)

Poori (made in oil) 235

Poori (made in ghee) 235 (a)

*Poorika* 235, 235 (a)

*Portulaca oleracea* 58

Potato 44

*Prapaanaka* 236

*Prasravana jala* 97

**PREPARED DISHES VIII**

Prickly leaves elephant's foot 56

*Priyaala* 179

*Prunus amygdalus* 177

*Prunus communis* 150

*Psidium guyava* 166

Puffed rice 243

*Puga* 156

*Pulaka/Palankya* 57

Pumpkin 28

*Punica granatum* 170

*Puraana madhya* 143

*Purana dhaanya* 24

*Pyrus malus* 178

*Raajika* 14

Rabbit 77

Radish 45

    Leaves 61

    Ripe 45 (b)

    Tender 45 (a)

*Raja jambu* 185

*Rajakoshataki* 42

*Ramphala* 152

*Raphanus sativus* 45

*Rasala* 220

*Recinus comunis* 133

**RICE VARIETIES I A**

    Rice 1

    Cooked 228

    Gruel 240

    Puffed 243

    Shaali variety 2

    Vreehi variety 3

Roti 233

*Rotika* 233

*Rumex vesicarius* 60

*Saamudra matsya* 79

*Saccharum officinarum* 145

*Sadyohatha maamsa* 75

Safflower oil 132

Saffron 207

*Saileya* 199

Sambhar 70

*Sambhara* 70

*Sarkarodaka* 237

*Saroja* 81

*Sarshapa* 13

*Sarshapa thailam* 131

*Satapushpa* 51, 195

Sebestan plum (variety of guava) 171

Sesame 19

*Sesamum indicum* 19

*Sesbania grandifolia* 26

*Seva* 178

**SHAAKA VARGA II**

**KANDA II C**

**PATRA II D**

**PHALA II B**

**PUSHPA II A**

**SHAALI DHANYA I A**

Shaali rice 2

Shaddock/Pumel 161

Sharbath 236

*Shasha* 77

*Shatapushpa* 195

*Shigru* 53

**SHOOKA DHANYA I B**

Shrikand (H) 220

*Shringataka* 189

*Shushka matsya* 87

*Sidha maamsa rasam* 215

*Simbi* 20

Simbi (general) 20

*Sithaphala* 151

Snake gourd 39

Snake gourd (wild) 38

*Solanum melongen* 32

*Solanum tuberosum* 44

*Sookshmaila* 200

*Soorana* 43

**SPICES AND CONDIMENTS VII**

Spinach 57

*Spinacia glabra* 57

Sponge gourd

*Mahakoshaataki* variety 41

*Rajakoshaataki* variety 42

Sprouted grains 25

*Sthanyam* 105

*Sthoolaila* 210

**SUGARCANE PRODUCTS V**

Sugarcane 145

Sugarcane juice 146

*Sulemani kharjura* 176

*Sulya Palam* 213

Sunflower oil 137

*Suvarchala thailam* 137

Sweet lime 164

Sweet or Musk melon 30

*Taala thailam* 140

- Tadaaga matsya* 84
- Tadaaga jala* 99
- Tailed pepper* 202
- TAKRA IV D**
- Apakwa* 122
- Chacchika* 117
- Ghola* 113
- Ghrutha heena* 118
- Ghrutha samyuktha* 120
- Mathit* 114
- Mudhura and Amla* 115
- Udvasit* 116
- Takram (general)* 112
- Tala* 157
- Talit maamsa* 227
- Tamarind**
- Juice of 238
- Ripe 174 (b)
- Unripe 174 (a)
- Tamarindus indica* 174
- Tandulam I**
- Bhaktam* 228
- Kanji* 240
- Laja* 243
- Shaali* 2
- Vreehi* 3
- Tejapatra* 205
- THAILAM IV G**
- Athasi* 134
- Eranda* 133
- Kaarpaasa* 139
- Kusumbha* 132
- Makaya* 138
- Mandapi* 136
- Narikala* 141
- Sarsapa* 131
- Suvarchala* 137
- Taala* 140
- Thila* 130
- Tuvari* 135
- Thila* 19
- Thila thailam* 130
- Tindisha (Bhendi)* 31
- Titara* 92
- Toody palm/wild date 176
- Tondali 33
- Tortoise 67
- Trapa bispinosa* 189
- Trichosanthus anguina* 38
- Trichosanthus dioica* 39
- Trigonella foenum-graeceum* 54
- Triti* 201
- Triticum sativum* 4
- Tula* 169
- Tuvari thailam* 135
- Twak* 204
- Udvasit* 116
- Usheeram* 206
- Vaapi jala* 100
- Kshaara (b)*

<i>Swaadu (a)</i>	From wells 100
<i>Vana kukkuta</i> 90	Water caltrops 189
<i>Varaaha</i> 68	Water hen 69
<i>Vastuka</i> 50	Water jambul 186
<i>Vatada phala</i> 177	Water melon 29
VEGETABLES II	Old melon 29 (a)
FLOWERS II A	Wheat 4
FRUITS II B	Whey 111
LEAVES II D	White gourd 36
ROOTS AND TUBERS II C	White-goose foot 50
<i>Viroodha dhaanya</i> 25	Wild almond oil 135
<i>Vitis vinifera</i> 148	Wild chicken 90
<i>Vreehi</i> 3	Wild date/Toddy palm 176
<i>Vrudha maamsa</i> 176	WINE IV H
<i>Vrukshamla</i> 165	New 142
<i>Vruntaka</i> 32	Old 143
<i>Bharjitha</i> 32 (c)	Wood apple 183
<i>Taruna</i> 32 (a)	Ripe 183 (b)
<i>Vruddha</i> 32 (b)	Unripe 183 (a)
<i>Vrushabha</i> 66	Yam 43
<i>Vyanjana</i> 197	<i>Yava</i> 5
<i>Vyanjana</i> 197	<i>Yava sakthu</i> 223
Walnut 160	<i>Yavanala</i> 22
WATER IV A	Yellow lichen 199
From hail storm 95	<i>Zea mays</i> 6
From lakes 99	<i>Zingiber officinale</i> 198
From rivers 96	<i>Zizyphus jujuba</i> 187
From small lakes 98	<i>Zizyphus sororia</i> 188
From streams 97	





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